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THE INTERPRETER

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APOSTLE GOMER T. GRIFFITHS.

THE INTERPRETER.

BY

GOMER T. GRIFFITHS.



“ Wherefore now let every man learn his duty, and to act in the office in which he is appointed with all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand ”

—Doc. & Cov, 104 : 44.



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PREFACE.

“Wherefore let every man learn his duty, and act in the office in which he is appointed with all diligence.”—Doc. & Cov. 104 : 44.

“Therefore let every man stand in his own office and labor in his own calling.”—Doc. & Cov. 33 : 21.

To the Reader.—The following pages are indited as the result of an earnest desire to benefit the ministry and the laity comprising the Reorganised Church of Jesus Christ of Latter Day Saints, with a view to aid all in the fulfilling of the divine injunctions quoted above.

Duties and obligations cannot be adequately or efficiently discharged if those upon whom the duties are imposed are in doubt or ignorance as to the limits and prerogatives attaching to the particular office they are called to fill. This applies not only to the ministry, but to the laity, so the membership will not only be able to conserve the best interests of the work by a studious perusal of their own privileges and duties in the church, but to a large extent help the ministry by becoming acquainted with the duties devolving upon those who have the watchcare over them.

To meet this great need in the church, so self-evident, has been the object of the Author. The various quotations from the latter day revelations have been carefully compiled and arranged, so that the instructions pertaining to each office are classified, to facilitate the reader in locating the duties of each minister in his respective calling, thereby securing courtesy to whom courtesy is due.

The charts, which are placed at suitable places in the book, have been prepared to elucidate the subject matter, and the Author respectfully suggests a frequent reference to them as

the reader peruses these pages; it is usually admitted that very often the thought wished to be conveyed to the mind is more readily received and impressed by an apt illustration than by an elaborated argument.

Terseness, concentration, and lucidity have been aimed at, even at the sacrifice of elegance of diction and nicety of composition. Utility, not brilliancy. A catalogue rather than a treatise. We have avoided too frequent reference to the Bible, as priesthood examined from a Biblical standpoint is presented in the "Instructor," a work already known to the Church. In the few cases where these citations do appear we have mostly used the Inspired Version.

The Chapter and Charts on offences and Court procedure respectively will doubtless be of great benefit, especially to the officers of Stakes, Districts, and Branches.

We now commend our humble effort to God, praying that he will bless it to the good of all in this great latter day work we love so dearly.

Your brother in Gospel Bonds,

GOMER T. GRIFFITHS.

THE INTERPRETER

CHAPTER I.

"Whoso is faithful unto the obtaining of these two priest-hoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom of the elect of God; and also all they who receive this Priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant that belongeth to the Priesthood. Therefore all those who receive the Priesthood receive this oath and covenant of my Father which he cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sin neither in this world nor in the world to come."—Doc. and Cov. 83: 6.

I offer the following admonitions and suggestions at this juncture:

The orders of the two priesthoods designated by the Lord in the revelation referred to above, as the sons of Moses and Aaron respectively, designed by Him for the accomplishment of His great purposes were perfected by Him, therefore, if all who are holding any of these sacred appointments will acquaint themselves with the duties and prerogatives attaching to their office, and faithfully discharge the same, the end God has in view must and will be realised. He, primarily, is responsible, and, so far as pertains to Him, as the great Controller of all these concerns, nothing can

arise which was not anticipated, and hence not provided for, to necessitate any change.

God is not an experimentalist; but in His condescensions has chosen mankind to co-operate with Himself in the scheme of salvation; and wonderfully great are the responsibilities devolving upon those whom St. Paul designates "Ambassadors of God," who stand as Christ, between God and the people.

It will be seen then, that if anything does go wrong, so far as these matters are concerned, it would be folly to charge it upon a supposed imperfection in the system (priesthood).

The cause of the trouble will be, if we are honest with ourselves, traceable to imperfection in the human instrument; so that if through ignorance, or lethargy, or rebellion, we fail to perform our allotted portion of the work, we clog, and more or less disarrange the working of the system to our own hurt and the detriment of the whole body, and thereby break the oath and covenant which we made with God in our acceptance of the priesthood, and will bring upon ourselves the dire punishment pronounced by Him.

While God is long-suffering and will bear with us patiently for a time—and there is a limit to even God's long-suffering—yet if we are unrepentant of, and persistent in our neglect of duties, divinely delineated but voluntarily assumed. He has declared we shall, as a consequence, be taken out of the way.

This is not by any means a violation of His revealed attributes, but rather a demonstration of them, because as the great "All-Father" He could not consistently jeopardise the safety of the whole, out of regard for the unit. To do so would be an invitation to criticism and charge of favoritism. The safety of the greatest number being the object of His work, was also in His mind when He formulated the system of the priesthood—Doc. and Cov. 83:21. Let us not, then, blind ourselves to our own interests, and especially to the interests of God's work, but remember that all those who have accepted the honor of the priesthood have also been made partakers of its responsibilities, and whosoever will not learn his duty and diligently perform the appointed functions will not be in favor with God.

“Wherefore let every man learn his duty and act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.”—Doc. and Cov., 104:44.

SEC 104: 18-29

83: 2

107: 8



2553



538 to 70

REV. 12-1 to 6
DAN 7-21 to 25



AMOS 8-12

ISAIAH 60-2

MATTW 1-12



DAN: 2-45

ADAM
ABEL
SETH
ENOS
CAINAN
MAHALALEEL
JARED
* ENOCH
* METHUSELAH
* LAMECH
* NOAH
* MELCHISEDEK
ABRAHAM
ESAIAS
GAD
JEREMY
ELIHU
CALEB
* JETHRO
* MOSES

1451

A 1330 YEARS

OVER 2000 YEARS.



WILDERNESS
1260 YEARS

REV. 14-6



CHAPTER II.

EXPOSITION OF CHART I.

The keys represent authority—priesthood power, as shown in the following quotations:—

Doc. and Cov. 82:18:—“Lift up your hearts and rejoice for unto you the kingdom, or in other words, the keys of the church have been given, even so, Amen.”

Doc. and Cov. 65:1:—“The keys of the kingdom are committed to man on earth.”

Doc. and Cov. 80:2 (see also 87:2):—“I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood.”

The upper key with the three rings represents the Melchisedec Priesthood with its three presidents:—

Doc. and Cov. 104:11 (see also Sec. 107:39):—“Of the Melchisedec Priesthood three presiding high priests, chosen by the body, appointed and ordained to that office.”

The **second key**, with the **one ring**, represents the Aaronic order of the priesthood, and at the present time includes the Levitical order, as it existed in the days of Moses. These orders are, of course, now joined together.

Doc. and Cov. 104:1:—“There are in the church two priesthoods—namely, the Melchisedec and the Aaronic, including the Levitical priesthood.”

The Melchisedec Priesthood was known as the Holy Priesthood until Melchisedec's time, at which period its name was changed to that of Melchisedec. The reason assigned for the change was that the original name involved the too frequent repetition of the name of the Supreme Being:

Doc. and Cov. 104:1:—"Why the first was called the Melchisedec priesthood is because Melchisedec was such a great high priest; before his day it was called the holy priesthood, after the order of the Son of God; but out of respect or reverence to the Name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood."

Sec. 104:2:—All other authorities or offices in the church are appendages to this priesthood.

The following appellations are given in latter-day revelations to distinguish the high priesthood from the "lesser" priesthood:

"The High Priesthood," "First Priesthood," "The Greater Priesthood," "The Priesthood after the Holy order of God."—Doc. and Cov. 104:4, 1, 31, 32, 37, 42; 77:1; 83:3.

The hand coming down from heaven giving the key to Adam indicates that this high priesthood originated with Adam.

Doc. and Cov. 104:18:—"This Order was instituted in the days of Adam, and came down by lineage."

The Melchisedec Priesthood is a lineal priesthood, as is shown by the following facts:—

Doc. and Cov. 104:18-27:—"This order of the priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam and came down by lineage in the following manner. From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to Adam's death, and received the promise of God by his father, that his posterity should be chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed like unto his father in all things and could be distinguished from him only by his age.

"Enos was ordained at the age of 134 years and four months by the hand of Adam. God called upon Cainan in the wilderness in the fortieth year of his age, and he met

Adam in journeying to the place Shedolamak; he was 87 years old when he received his ordination.

“Mahalaleel was 496 years and seven days when he was ordained by the hand of Adam, who also blessed him.

“Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

“Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 when Adam blessed him—and he saw the Lord; and he walked with him; and was before his face continually, and he walked with God 365 years, making him 430 years old when he was translated.

“Methusaleh was 100 years old when he was ordained under the hand of Adam.

“Lamech was 32 years old when he was ordained under the hand of Seth.

“Noah was 10 years old when he was ordained under the hand of Methusaleh.”

The revelation quoted above traces the lineage from Adam to Noah. However, in Section 83:2, given below, the Lord traces it **2553** years backward from Moses to Adam.

“And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law Jethro, and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; and Esaias also lived in the days of Abraham and was blessed of him, which Abraham received it from Melchisedec; who received it through the lineage of his fathers even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandment of God by the hand of his father, Adam, who was the first man, which priesthood continued in the church of God in all their generations, and is without beginning of days or end of years.”

The **Stars** (****) under the names of Enoch, Noah, Melchisedec, and Moses indicate the special and important events which transpired in their respective times.

Enoch built a city of Zion, whose people were translated and taken to heaven.

Noah built the Ark to the saving of himself and his family, when the rest of the population of the earth was destroyed by water.

Melchisedec was president of the church, and in his time the name of the priesthood was changed. He also blessed Abraham.

Moses was the deliverer of his people from ^{the} bondage and the founder, under God, of the Israelite nation.

The **dotted lines** in the spaces between the keys represent the fleshly or lineal line. This is in harmony with what the Lord has revealed in the following paragraph:—

X Doc. and Cov. 84:3:—"Therefore thus saith the Lord unto you with whom the priesthood hath continued through the lineage (fleshly line) of your fathers, you are lawful heirs according to the flesh, and have been hid from the world with Christ in God, therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken of by the mouth of all the holy prophets since the world began."

Joseph Smith was in this line by reason of lineage, being of the chosen seed, as indicated by the Lord to Joseph, the son of Israel, in the following Scripture:—

Genesis 49:10-12, I.T.:—"And again a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, but to the convincing of them of my word, which shall have already gone forth among them in the last days; wherefore the fruit of thy loins shall write, and the fruits of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins and bringing them to a knowledge of their fathers in the latter days and also to a knowledge of my covenants, saith the Lord."

The Lord is also on record that the posterity of Joseph Smith are also in the lineal line, as shown by the following, revealed in these last days:—

Doc. and Cov. 107:18:—"For this anointing have I put upon his head, that his blessing shall also be upon the head of his posterity after him; as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee and in thy seed shall the kindreds of the earth be blessed."

Moses being taken up to heaven with the key in his hand, represents the higher priesthood being taken away from the Israelitish people, and this was done in fulfilment of a declaration made by the Lord to Moses long before:—

Exodus 34:1, 2, I.T.:—"And the Lord said unto Moses, Hew thee two tables of stone, like unto the first, and I will write upon them also the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage."

In these the last days the Lord has revealed the fact that the prediction above had its fulfilment; that when He took Moses away He took the holy priesthood also, and it therefore was absent from the earth 1451 years until restored by Christ:—

Doc. and Cov. 83:4:—"Therefore, he took Moses out of their midst and the holy priesthood also, and the lesser priesthood continued."

Paul, in his letter to the Hebrews, confirms the above statement by stating that the change of the priesthood was concurrent with the change of the law:—

Hebrews 7:11, 12:—"If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the

order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law."

It is quite apparent from the evidence at hand that the high priesthood was not only taken from Israel, but from the then known world, for the reason that it is not traceable in the Bible or in profane history, and the fact that the Melchisedec priesthood, which was found in the apostolic church, came through Christ, and not by any continuous line after Moses or Jethro, argues that this order of the priesthood was not either in Israel, or outside thereof, or Christ would have recognised it. He conferred this priesthood directly upon the apostles and seventy, and they, in turn, upon others. (John 15:16; Luke 10:1, 2.) Christ received it directly from His Father; not from any man. Paul says that, "No man taketh this honor [priesthood] unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. Again, Christ affirms, "I receive not honor [priesthood] from men."—John 5:41. Paul states definitely how, and from whom He received it,—“So also Christ glorified not himself to be made an high priest; but he that saith unto him, ‘Thou art my Son, to-day have I begotten thee.’ As he saith also in another place, ‘Thou art a priest forever after the order of Melchisedec.’”—Hebrews 5:6.

It is contended by many, however, that the high order of the priesthood existed in the church established by Alma (B.C. 121 to, say, 30 A.D.), but it is plain that the said priesthood had not been conferred upon anyone upon the Western Continent prior to Alma I. There is no information given as to how and from whom he received it. We wish to call attention to the fact that there is a gap of **1330** years between the **taking** of the high priesthood away with Moses and its probable conferring upon Alma. The fact is also apparent that if the Melchisedec order of the priesthood had really been conferred upon Alma, and was transmitted through him to six other high priests of that order, it had dwindled away before Christ came. He did not recognise the authority then extant upon the Western Continent any more than he accepted the priesthood existent upon the Eastern Continent at the inception of His ministry there. The two cases are precisely parallel. This is shown by the fact that he gave authority to Nephi and others to baptise (Nephi 5:8-22). There were elders, priests and teachers in existence, but the record says that they were baptised after bringing forth fruits meet for repentance:—

Moron. 3: 2-4:—"Behold, elders, priests and teachers were baptised; and they were not baptised save they brought forth fruit meet that they were worthy of it . . . and they were numbered among the people of the church of Christ." In whose church had these officers previously been?

Christ, Moroni informs us, authorised His apostles to lay on hands for the conferring of the Holy Ghost (Moroni 2: 1, 2), and this is the first time it is recorded in the Book of Mormon that the laying on of hands was ever taught or practised for the reception of the Holy Ghost. This is strange, in view of the contention that they had among them for nearly **150** years the Melchisedec priesthood, which gave them the right to both teach and practise this holy ordinance.

The **third picture** on the Chart represents Christ conferring the Melchisedec priesthood upon the Apostles:—

John 15: 16:—"Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." (See also Matthew 10: 1; Luke 6: 13-16.)

The **fourth** and **fifth pictures** represent the red dragon making war on the woman, which represents the church, and seeking to destroy her man-child which she is about to bring forth and forcing her into the wilderness. (Rev. 12: 1-6, I.T.)

The **sixth picture**, the man-child being caught up into heaven, with keys in both hands, represents Christ and the kingdom authority or priesthood, by and through which power and authority Christ will rule the nations with the rod of iron—the law. (See Rev. 12: 3-7.)

The Author believes that the man-child refers to Christ, and is symbolic of the priesthoods, for the kingdom could have no existence without priesthood authority, insomuch as it is the administrative power therein, and this thought is sustained by the following:—

Sec. 83: par. 3:—"And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the Kingdom, even the key of the

knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live."

As a further confirmation that the kingdom represents authority read the following —

Doc. and Cov. 42:18:—Lift up your hearts and rejoice, for unto you the kingdom, or, in other words the keys (of the church) have been given. (See also Matthew 16:19, 20.)

The **wilderness** represents a period wherein darkness covered the earth for a space of **1260** years. The blackness upon the canvas indicates the dark ages during which epoch there was no priesthood upon the earth, and the following prophetic scriptures substantiate this claim:—

Isaiah 60:2:—For behold the darkness shall cover the earth and gross darkness the minds of the people.

Isaiah 24:1, 2, 5:—"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Amos 8:11, 12.—"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

The Lord here forecasts the direful effects of the universal darkness that filled the earth and refers to it as a famine, but not for bread and water, but of "hearing the words of the Lord." This is the only period when this prophecy could have its fulfilment from Adam on down to our time, for the reason that they had neither the Melchisedec or Aaronic order of the priesthood on the earth, and hence none had authority to preach the word of God.

The **eighth** picture represents Peter, James, and John, with the keys, conferring the greater priesthood upon Joseph Smith and Oliver Cowdery.

Doc. and Cov. 26:3—"And also with Peter, James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of your ministry; and of the same things which I revealed unto them and unto whom I have committed the keys of my kingdom."

Doc. and Cov. 105:12—"For verily I say unto you, 'The keys [priesthood] of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you.'"

These statements are in conformity with what John the Revelator saw, as recorded in Revelation 14:6, 7:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.'"

THE AARONIC KEY, WITH ONE RING IS EMBLEMATIC OF THE AARONIC ORDER OF THE PRIESTHOOD, WHICH IS CALLED THE SECOND PRIESTHOOD.

Doc. and Cov. 104:8—"The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedec priesthood." (See Exodus 28:1; 40:13-15.)

It is also designated the "Lesser Priesthood," and is an appendage to the "Greater Priesthood." The one ring in said key represents the fact that the president thereof presides alone, without counsellors.

Doc. and Cov. 104:34—"But a literal descendant of Aaron has a legal right to the presidency of this priesthood,

to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchisedec, is tried; to sit as a judge in Israel." The origin of this priesthood was with Aaron, being conferred upon him by Moses, as shown in picture No. 9.

THIS PRIESTHOOD CONTINUED FROM AARON, THROUGH HIS POSTERITY, DOWN TO JOHN THE BAPTIST.

Doc. & Cov. 83: 4:—"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence; therefore, the Lord, in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptised while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people; to prepare them for the coming of the Lord, in whose hand is given all power."

THE AARONIC PRIESTHOOD IS ALSO A LINEAL PRIESTHOOD.

Doc. and Cov. sec 83, par 3:—"And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God." (See also Doc. and Cov. 68:2.)

THE FIRST BORN HOLDS THE RIGHT OF PRESIDENCY OVER THIS PRIESTHOOD.

Doc. and Cov. 68:2:—"No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron."

PRESIDES WITHOUT COUNSELLORS.

Doc. and Cov. 104:34:—But a literal descendant of Aaron has a right to the presidency of this priesthood, to the keys of this ministry, to act in the office of Bishop independently, without counsellors.

THE PRESIDENT OF THIS ORDER ALSO PRESIDES OVER A QUORUM OF FORTY-EIGHT PRIESTS.

Doc. and Cov. 104:40:—“Also the duty of the president over the priesthood of Aaron is to preside over forty-eight priests and sit in council with them, to teach them the duties of their office as given in the covenants. This president is to be a bishop, for this is one of the duties of this priesthood.”

CANNOT OCCUPY AS PRESIDENTS OR BISHOPS IN THIS ORDER EXCEPT THEY BE LITERAL DESCENDANTS OF AARON, AND DESIGNATED BY THE PRESIDENCY OF THE CHURCH.

Doc. and Cov. 68:2:—“A literal descendant of Aaron, also, must be designated by this presidency (of the church) and found worthy and anointed and ordained under the hands of this presidency, otherwise they are not legally authorised to officiate in their priesthood, but by virtue of the decree concerning their rights of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from under the hands of the above-named presidency.”

IT IS AN APPENDAGE TO THE MELCHISEDEC PRIESTHOOD.

Doc. and Cov. 104:8:—“Why it is called the lesser priesthood is because it is an appendage to the greater or Melchisedec priesthood.”

Doc. and Cov. 104:2:—“All other authorities in the church are appendages to this priesthood” (Melchisedec).

THE AARONIC KEY (PRIESTHOOD) CONTINUED ON DOWN DURING THE PERIOD OF 1451 YEARS AND PARALLEL WITH THE MELCHISEDEC PRIESTHOOD IN CHRIST'S CHURCH, TILL THE MAN-CHILD (PRIESTHOOD AUTHORITY) WAS TAKEN UP INTO HEAVEN.

Rev. 12:3, I.T.:—“And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.”

THIS PRIESTHOOD WAS RESTORED TO EARTH AGAIN IN THESE LAST DAYS BY JOHN THE BAPTIST, WHO CONFERRED IT UPON JOSEPH SMITH AND OLIVER COWDERY, AS SHOWN IN PICTURE NO. 10.

Doc. and Cov. 76:2:—"Which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron."

THE LEVITICAL ORDER, HAD ITS ORIGIN IN THE MOSAIC DISPENSATION AND WAS CONFERRED ONE YEAR LATER THAN THE AARONIC UPON THE BRETHREN OF AARON.

Numbers 3:5-9:—"And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him, and they shall keep his charge, and the charge of the whole congregation before the Tabernacle of the congregation, to do the service of the Tabernacle. And they shall keep all the instruments of the Tabernacle of the congregation, and the charge of the children of Israel, to do the service of the Tabernacle, and thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel."

THIS ORDER OF THE PRIESTHOOD IS NOW INCLUDED IN THE AARONIC.

Doc. and Cov. 4:1:—"The Melchisedec and the Aaronic, including the Levitical."

THE OFFICES OF TEACHER AND DEACON WHICH WERE ORIGINALLY IN THE LEVITICAL ORDER HAVE BEEN APPENDED TO THE AARONIC.

Doc. and Cov. 83:5:—"And again the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons."

THE LORD INFORMS US THAT TEACHERS AND DEACONS WERE OF THE LEVITICAL ORDER.

Doc. and Cov. 104:5:—"And also in the office of an elder, priest (of the Levitical order), teacher, deacon and member."

It would be well to note the fact that notwithstanding that these two priesthoods have been joined in one, the duties and prerogatives of the officers under each are just as distinct as before their amalgamation. While the priest can perform all the duties appertaining to the offices of teacher and deacon in

cases of emergency, the latter officers cannot officiate in the duties of the higher, as there is but one parallel wherein they are authorised to exhort and expound. Their work is solely confined to the Branch, similar to the duties of the Levitical order which were confined to the Tabernacle. Or in other words, they are "standing ministers to the church." (See Sec. 83:22.)

AARON DOUBTLESS WAS THE PRESIDENT OF BOTH OF THESE ORDERS,
AS WE ARE INFORMED THAT THEY WERE GIVEN UNTO AARON AND
HIS SONS.

Numbers 3:9:—"And thou shalt give the Levites unto Aaron and his sons; they are wholly given unto him out of the children of Israel."



CHART II

CHAPTER III.

EXPOSITION OF CHART II.

The figures of the large and small trees represent the Melchisedec and Aaronic priesthoods. The various limbs and branches indicate the different and great variety of offices growing out of them, necessitating about twenty distinct and separate ordinations, to complete this grand system of priesthood as the Lord has designed it. That all may be familiar with the duties of the respective offices and conform with the instruction given by the Lord to the ministry of our days (Sec. 104: 44) : Wherefore let every man learn his duty, and to act in the office to which he is appointed with all diligence. He that is slothful shall not be accounted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be accounted worthy to stand; I herewith furnish quotations showing the power and authority of these two priesthoods, point out how they are called, the manner of their ordinations, and define the duties and prerogatives, as well as the responsibilities and obligations resting upon each officer.

THE POWER AND AUTHORITY OF THE FIRST OR GREATEST PRIESTHOOD—HOLDS THE RIGHT OF PRESIDENCY AND TO ADMINISTER IN SPIRITUAL THINGS.

Doc. and Cov. 104: 3:—"The Melchisedec priesthood holds the right of presidency and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things."

HAVE THE POWER TO RECEIVE THE MYSTERIES OF HEAVEN; TO HOLD COMMUNION WITH THE CHURCH OF THE FIRST BORN AND WITH GOD THE FATHER.

Doc. and Cov. 104: 9:—"The power and authority of the higher, or Melchisedec, priesthood is to hold the keys of all spiritual blessings in the church; to have the keys of receiving the mysteries of heaven; to have the heavens opened unto them; to commune with the General Assembly and Church

of the First Born, and to enjoy the communion and presence of God, the Father, and Jesus, the Mediator of the new covenant."

THROUGH ITS ORDINANCES THE POWER OF GODLINESS IS MANIFESTED AND THE PRIVILEGE IS ACCORDED TO OBTAIN A KNOWLEDGE OF AND SEE GOD.

Doc. and Cov. 83:3:—"And this greater priesthood administereth the gospel and holdeth the keys of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifested; and without the ordinances thereof; and the authority of the priesthood, the power of godliness is not manifested unto men in the flesh; for without this no man can see the face of God, even the Father, and live."

THE POWER TO BIND ON EARTH AND BIND IN HEAVEN.

Matthew 16:20:—"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (See Mark 16:14-18.)

THE MELCHISEDEC PRIESTHOOD IS DIVIDED INTO THE FOLLOWING NUMBER OF OFFICERS, VIZ.:

First—The President.

Second—The two Counsellors to the President.

Third—The Twelve Apostles.

Fourth—The Seventies.

Fifth—Seven Presidents of the Seventies.

Sixth—The Patriarch.

Seventh—Evangelical Ministers.

Eighth—High Priests.

Ninth—Elders.

Tenth—Bishops.

Eleventh—Bishops' Counsellors.

Twelfth—The High Council, Standing.

Thirteenth—The Stake Councils.

Fourteenth—Stake Presidents.

Fifteenth—Counsellors to Stake Presidents.

Sixteenth—Presidents of Quorums.

Seventeenth—Counsellors to Presidents of Quorums.

These seventeen officers require a separate and distinct ordination. See Chart II.

THE MANNER IN WHICH THE ABOVE OFFICERS ARE CALLED AND
ORDAINED.

There is a law governing the calling and ordination to the sacred offices common to all. None, not even Jesus Christ, was exempt, as will be seen by the following, Heb. 5:5, 6, 10:—"So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son; to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. . . . Called of God a high priest after the order of Melchisedec."

That law is, "And no man taketh this honor unto himself but he that is called of God, as was Aaron."—Heb. 5:4.

THE OFFICERS OF THE CHURCH OF JESUS CHRIST IN THIS DISPENSATION WERE CALLED TO THE PRIESTHOOD IN CONFORMITY WITH
THIS LAW.

Doc. and Cov. 107:37:—"Verily, I say unto you, I now give unto you the offices belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedec, which is after the order of mine only begotten Son."

THE CALLING OF MEN TO THE PRIESTHOOD MUST BE RATIFIED IN THE
FOLLOWING MANNER:

Doc. and Cov. Sec 17:17:—"Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest is to be ordained by the direction of a high council or general conference."

Sec. 27:4:—"For, behold, those things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

JOSEPH SMITH AND OLIVER COWDERY, THE TWO FIRST PERSONS TO
HOLD THE PRIESTHOOD IN THESE LAST DAYS, WERE CALLED, AC-
CORDING TO THE LAW, "AS WAS AARON."

Doc. and Cov. Sec. 26:2, 3:—"Which John I have sent unto you my servants, Joseph Smith, Jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; . . . and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and con-

firmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for these last times, and for the fullness of times."

THEIR ORDINATION DEFERRED UNTIL THE CALL HAD BEEN CONFIRMED
AND ORDINATION DIRECTED BY THE CHURCH.

"We now became anxious to have that promise realised to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz: That provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. . . . We had not long been engaged in solemn and earnest prayer when the word of the Lord came unto us in the chamber (of Father Whitmer's), commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been, and who should be baptised, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not." Supplement Millennial Star, vol. 14, page 20.

THE ONE TO SUCCEED THE MARTYR IN THE OFFICE OF PRESIDENT OF
THE HIGH PRIESTHOOD AND THE CHURCH MUST BE APPOINTED
AND ORDAINED AS FOLLOWS:

First—He must be of the lineage or seed of Joseph.

Second—He must be appointed by the incumbent of the office.

Third—His appointment must be confirmed and his ordination directed, either by a general conference of the church or the High Council.

THE PRESIDENT OF THE REORGANISED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS HAS BEEN CALLED AND ORDAINED IN HAR-
MONY WITH THE REQUIREMENTS OF THIS LAW OF GOD; HERE-
WITH WE ADDUCE THE EVIDENCE IN CONFIRMATION THEREOF.

1st—As pertains to the rights of lineage.

Doc. and Cov. 107: 18:—"And now I say unto you, as pertaining to my boarding-house, which I have commanded you

to build, for the boarding of strangers. Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls."

Doc. and Cov. Sec. 104:18:—"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner": From Adam to Seth, Seth to Enos, Enos to Cainan, Cainan to Mahalaleel, Mahalaleel to Jared, Jared to Enoch, Enoch to Methuselah, Methuselah to Lamech, Lamech to Noah. It is manifest that others besides the persons named held the priesthood, but those mentioned by name in all probability held the presidency of the priesthood in their times, and occupied this position by virtue of the law of lineal descent, being handed down from father to son.

Doc. and Cov. Sec. 83:3:—"And the Lord confirmed the priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God."

From this we learn that the priesthood conferred upon Aaron was a lineal priesthood, and in this respect was similar to the Melchisedec priesthood; again,

Sec. 68:2:—"Except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn of the sons of

Aaron; for the firstborn holds the right of the presidency over this priesthood, and the keys and authority of the same."

This is emphatic, and proves conclusively that the presidency of this priesthood belongs only by right to the literal descendant of Aaron, and that the firstborn. God decreed unto Aaron that the priesthood conferred upon him should continue with him and his seed throughout all generations. In like manner did God promise Seth, through his father Adam, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth.

Doc. and Cov. Sec. 104:19:—"From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age."

Is it reasonable to believe that the Lord would make a better and surer provision for the continuance of the presidency of the lesser priesthood, which is but an appendage to the greater, than for the Greatest Priesthood? We think not, and, moreover, we have the word of the Lord to show that God had made equal provision for the presidency of both the "lesser" and the "greatest" priesthood being handed down from father to son. (See the genealogical table on pages 16 and 17. This established a precedent from Adam to Noah, and God being unchangeable, this order would partake of His immutability, except, of course, in case of disqualification through lack of posterity or transgression; in which event the Lord would have the right to choose the next of kin.

2nd—The appointment of the successor.

The Lord intimates that there would be another appointed.

Doc. and Cov. Sec. 34:4:—"And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and

in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead."

Sec. 27:2:—"But, behold, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead."

THE APPOINTMENT OF THE SUCCESSOR TO JOSEPH SMITH (THE MARTYR) HAD TO BE MADE THROU GH HIM.

Doc. and Cov. Sec. 43:1, 2:—"O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived; that you may know they are not of me. For, verily, I say unto you that he that is ordained of me shall come in at the gate and be ordained as I have told you be-

fore, to teach those revelations which you have received, and shall receive, through him whom I have appointed."

THE FOLLOWING STATEMENTS ARE NOW PRESENTED TO SHOW THAT IN COMPLIANCE WITH HIS OWN LAW GOD DID APPOINT THE PRESENT PRESIDENT, JOSEPH SMITH, THROUGH HIS FATHER, WHO WAS SLAIN IN 1844.

"In Liberty Jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damp, and by the Spirit confirmed through attesting witnesses. This blessing has by some been called an ordination, from the usual predilection to confound names and terms. The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

"Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith—once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage." True Latter Day Saints' Herald, vol. 14, p. 105.)

In reply to the query, "Do you claim to be a prophet of God?" answer: "I claim to occupy the position and office my father did."

"Did your father ordain you to be a prophet, to lead the church?" Answer: "Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me, by his blessing and the laying on of his hands, whatever appertained to me as his son and successor, he did, using the word 'ordained' to mean blessing, conferring and confirming upon me whatever he held that could descend to me as his son, by right of lineage. He did this in Liberty Jail, in Missouri, and again in Nauvoo some time before his death, after I was baptised, in the brick store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one. Whether he used the word 'ordained' I do not know. He again laid his hands upon me and blessed me to the same blessing, just before he left Nauvoo for Carthage, in the north room of the Mansion, at which time a number

were present. Whether this may be considered an ordination or not, it was a setting apart by blessing, and I have so considered it." See statement of Interview, "True Succession in Church Presidency," by H. C. Smith.

The testimony of Elder James Whitehead, private secretary to Joseph Smith at the time of his death, given under oath in the Temple Lot Suit:

"I recollect a meeting that was held in the winter of 1843 at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him (Joseph Smith) of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five, I suppose, at the meeting. At that meeting Joseph Smith, the present-presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, annointed him, and Joseph, his father, blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. I cannot tell all the persons that were present; there were a good many there. John Taylor and Willard Richards, they were two of 'the Twelve'; Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler, and Reynolds Cahoon. I cannot tell them all. I was there, too." (Plaintiff's Abstract, page 28.)

The testimony of John H. Carter, taken in the Temple Lot Suit, March 14, 1892:

"Joseph Smith came on the stand, leading his son, young Joseph, and they sat down on a bench at the Prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question, he said, was asked by somebody: 'If Joseph Smith should be killed or die, who would be his successor?' And he turned around and said, pointing to his son, 'There is the successor,' and he went on and said, 'My work is pretty nearly done,' and that is about all he said in regard to his son. He said, in answer to a question that was asked as to who would be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting there at his side, and said he: 'There is your leader.'" (Plaintiff's Abstract, pp. 180, 181.)

Affidavit of Martin Harris' niece, Mrs. Sophia K. Cook,
Provo City, Utah, September 13, 1900:

"With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptised into the Church of Jesus Christ of Latter Day Saints in Missouri in my girlhood, my parents having previously united with that church. I am now a member of the church of Latter Day Saints, the headquarters of which is located at Salt Lake City, though I do not endorse polygamy; that I was present in a meeting held in the bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speakers' stand, only a few feet. At this meeting I heard Joseph Smith, president of the church of Jesus Christ of Latter Day Saints, say in substance: 'I have often been asked who would succeed me as the Prophet to the church; he is here in the stand.' He then turned and led his son Joseph before the audience and said: 'My son Joseph will be your next Prophet.' Approximately, I should say there were several hundred people present at this meeting." Sophia K. Cook.

Subscribed and sworn to before me this 13th day of September, A.D. 1900.

John U. Buchi, Notary Public.

My commission expires February 5, 1904.

(Seal.)

3rd—His appointment confirmed by the Church, and ordination provided for according to the Law of the Church.

Doc. and Cov. Sec. 17:17:—"Every president of the high priesthood (or presiding elder) . . . is to be ordained by the direction of a high council, or general conference."

Sec. 27:4:—"For, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church' covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

Sec. 104:11:—"Of necessity there are presidents, or presiding officers, growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood three presiding high priests, chosen by the body, appointed and ordained to the office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church."

IN HARMONY WITH THE FOREGOING, PRESIDENT JOSEPH SMITH WAS CHOSEN AND HIS ORDINATION DIRECTED BY THE BODY, i.e., THE CHURCH.

"On motion of Isaac Sheen it was 'Resolved, That Brother Joseph Smith be chosen Prophet, Seer and Revelator of the Church of Jesus Christ, and the successor of his father.' Mrs. Emma Bidamon, widow of Joseph Smith, the Martyr, was also received into fellowship by unanimous vote. Joseph Smith was then ordained President of the High Priesthood of the church, under the hands of Elders Z. H. Gurley, Sen., of the Quorum of Twelve, and William Marks, of the High Priests, according to the minutes of the conference. This ordination was previously ordered by the unanimous vote of the conference." Church History, vol. III. pp. 250, 251.

Elder W. W. Blair, in his journal, under date of April 6, 1860, states: "Conference convened at Amboy in the Mechanics' Hall. In the afternoon Joseph Smith claimed his right to the presidency of the church, stating in his address, which was delivered most of the time in tears, that he had come to the conference by a higher power than that of man. He was ordained under the hands of Z. H. Gurley (Sen.), Samuel Powers, William W. Blair, apostles, and William Marks, high priest."

THE LAW PROVIDES THAT THE PRESIDENT SHALL HAVE TWO COUNSELLORS TO ASSIST HIM, APPOINTED BY THE LORD, THROUGH THE PRESIDENT, THIS APPOINTMENT TO BE CONFIRMED AND ORDINATION TO BE DIRECTED BY THE CHURCH, AND THESE THREE CONSTITUTE THE PRESIDENCY OF THE ENTIRE CHURCH.

Doc. and Cov. Sec. 107:39:—"I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and a prophet. I give unto him for counsellors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency to receive the oracles for the whole church."

Sec. 87:3:—"And, again, verily I say unto thy brethren,

Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organised."

Sec. 104:4:—"The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices of the church."

DUTIES OF THE PRESIDENT DEFINED.

1st—To preside over the Melchisedec Priesthood.

Doc. and Cov. Sec. 104:31:—" . . . Then comes the high priesthood, which is the greatest of all; wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood; and he shall be called the president of the high priesthood of the church; or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of hands."

2nd—To preside over the Church.

Doc. and Cov. Sec. 104:42:—"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses."

3rd—To preside over the High Council.

Sec. 99:6:—"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administrations, by the voice of the church; and it is according to the dignity of his office that he should preside over the (high) council of the church."

4th—To be a Seer, Revelator, Translator, and Prophet.

Sec. 104:42:—"Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."

5th—To receive Revelations and Commandments to the Church.

Sec. 27:2:—"But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses."

Sec. 43:1:—"O hearken, ye elders of my church, and give ear to the words which I shall speak unto you; for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

Sec. 87:2:—"Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church."

Sec. 19:2:—"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith."

6th—May enquire of the Lord.

Sec. 99:10:—"In cases of difficulty respecting doctrine or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may enquire and obtain the mind of the Lord by revelation."

7th—To perform the Ordinance of the Washing of Feet.

Sec. 85:46:—"And again, the ordinance of washing feet is to be administered by the president or presiding elder of the church. It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself, according to the pattern given in the 13th chapter of John's testimony concerning me."

CHAPTER IV.

THE DUTIES OF THE PRESIDENCY AS A QUORUM.

1st.—Are equal in holding the Keys of the Presidency, setting in order the affairs of the Church, and presiding over the School of the Prophets.

Doc. and Cov. Sec. 87:3, 5:—“And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organised, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first; and then, behold and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power, in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. . . . And now, verily I say unto you, I give unto you a commandment that you continue in the ministry and presidency, and when you have finished the translation of the prophets you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, and tongues, and people. And this shall be your business and mission all your lives to preside in council, and set in order all the affairs of this church and kingdom.”

2nd—Have the right to officiate in all offices in the Church.

Sec. 104:4:—“The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.”

3rd—To receive revelations for the Church.

Sec. 107:39:—"I give unto him (Joseph Smith) for counsellors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church."

4th—Have the burden and care of the Church placed upon them.

Sec. 122:2:—"The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation from time to time."

5th—The purchasing of land and the locating of families in Zion and her Stakes under the direction of the Presidency and Bishop.

Sec. 48:2:—"And they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive."

See also Sec. 122:6.

6th—To decide on appeals.

Sec. 99:14:—"Resolved, That the president or presidents at the seat of the first presidency of the church shall have power to determine whether any such case as may be appealed is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it."

Sec. 104:35:—"Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood.

7th—The Presidency and its Council to try the Bishops.

Sec. 68:3:—"And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church."

Sec. 122:10:—"Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them, to take measures to correct such disorder; . . . the presidency and high council if the bishop, or his counsellors if high priests, are in transgression."

8th—Are the Counsellors and the Leaders of the Twelve.

Sec. 105:12:—"For unto you (the twelve) and those (the first presidency) who are appointed with you, to be your counsellors and your leaders."

9th—They direct the Twelve.

Sec. 104:12:—"The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of Heaven."

Sec. 105:7:—"Verily, I say unto you, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name an effectual door shall be opened unto you, that they may receive my word: whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the first presidency), whom I have sent, whom I have made counsellors for my name's sake unto you."

10th—They direct the High Priests.

Sec. 104:5:—"High priests after the order of the Melchisedec priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

11th—Through whom Bishops are called, and by whom ordained.

Sec. 68:2:—"There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, . . . but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power under the hands of the presidency of the Melchisedec priesthood.

Sec. 104:8:—"But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power by the hands of the presidency of the Melchisedec priesthood."

12th—The standing Ministry are under the Presidency.

Sec. 122:8:—"It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of the care in organised districts or conferences to the standing ministry, under the presidency of the church."

13th—In the event of transgression, to be tried by Bishopric and Council.

Sec. 104:37:—"And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their de-

cision upon his head shall be an end of controversy concerning him."

Sec. 122:10:—"Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them, to take measures to correct such disorder; . . . and in case the presidency is in transgression the bishop and his council of high priests, as provided for in the law."

14th—All tracts to be placed before the Presidency for examination.

Doc. and Cov. Sec. 125:11:—"It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese and Portuguese languages and others, as the missions may require, these tracts to be written by those in the ministry and those of the brothers not of the ministry who have a talent for writing, and to be submitted to the presidency before being published."

15th—All General Officers to be tried by the First Presidency and Council.

Doc. and Cov. Sec. 126:11:—"In case of transgression in his office the bishop should be called in question before the council which is provided for in the law, to which court (the presidency) all the general officers of the church are to be subject."

CHAPTER V.

THE TWELVE APOSTLES. SEE CHART II.

The Church has declared that the Quorum of Twelve are lawful presidents of the church abroad to regulate and set in order the same.

Resolution 279.—That by virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of Twelve are the lawful presidents of the church abroad in all the world, to preside over, regulate and set in order the same, and that in all the branches of the church and districts this presiding authority should be acknowledged and acquiesced in by the presidents of its branches and districts.

DISCRETIONARY WITH THEM AS TO WHETHER OR NOT THEY SHALL
PRESIDE OVER CONFERENCE OR BRANCH MEETING.

And when one of them is president at a district conference or branch meeting, it should be left discretionary with him as to whether it would best serve the cause by presiding.

THE TWELVE ARE A JUDICIAL BODY AND CAN RENDER DECISIONS INVOLVING THE LAW AND USAGES OF THE CHURCH.

Gen. Con. Res. 280 :—That the Quorum of the Twelve, as a judicial body have the right, collectively or individually, to render decisions involving the law and usages of the church, and when such decisions are made by individual members of the Quorum, said decisions are binding on the church, and should be respected until brought before the Quorum and its decision had.

TWELVE IN CONJUNCTION WITH THE PRESIDENCY ORGANISE STAKES.

Resolution 507 :—That the matter of organisation of Stakes be referred to the First Presidency and the Twelve, and they be authorised to proceed with such organisation.

DIRECTED BY THE PRESIDENCY TO HOLD SPECIAL CONFERENCES, ORGANISING AND SETTING AT WORK THE LOCAL MINISTRY.

Resolution 418: We recommend that the Quorum, by agreement as to fields and times of holding, appoint special conferences, visiting them two by two, in those places where it may be deemed such conferences may be productive of good results; at such conferences ascertaining the needs of the work in those places and instituting measures to more effectually organise and set at work the local ministry.

THE TWELVE CAN PLACE ELDERS AND PRIESTS TO LABOR IN THEIR RESPECTIVE FIELDS WHEN NO FINANCIAL SUPPORT IS REQUIRED.

Gen. Con. Res. 237:—Resolved, That the Twelve and Seventy when in charge of fields, have the privilege and right to take with them elders and priests as travelling companions, or to appoint them to labor in their respective fields, provided that such elders or priests require nothing from the general church treasury to keep them in the field.

THE MANNER OF THEIR CALLING; THEY ARE CALLED TWO WAYS. FIRST—BY A COMMITTEE APPOINTED BY THE LORD AND THE CHURCH. SECOND—DIRECTLY THROUGH THE PRESIDENT OF THE CHURCH.

The first apostles in the primitive church were called by Jesus personally.

When the vacancy caused by the death of Judas, the traitor, was filled, it was done by a committee who invoked the intervention and guidance of the Almighty, and resulted in the election of Matthias. See Acts 1:15-26.

The first twelve men appointed to this office, in the restoration of the gospel in this last dispensation, were also appointed through a committee.

Doc. and Cov. Sec. 16:6:—“And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken, and by their desires and works you shall know them; and when you have found them you shall show these things unto them.”

Church Hist., vol. 1, page 541:—“President Joseph Smith, Jr., after making many remarks on the subject of choosing the

twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed their anxious desire to have it so. A hymn was then sung, 'Hark, Listen to the Trumpets,' etc. President Hyrum Smith prayed, and the meeting was dismissed for one hour.

"Assembled pursuant to adjournment, and commenced with prayer.

"President Joseph Smith, Jr., said that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the church as apostles, to go to all nations, kindreds, tongues and people.

"The three witnesses, viz.: Oliver Cowdery, David Whitmer and Martin Harris, united in prayer.

"These three witnesses were then blessed by the laying on of the hands of the presidency.

"The witnesses then, according to a former commandment, proceeded to make choice of the twelve. Their names are as follows:—

- | | |
|----------------------|-------------------------|
| 1. Lyman E. Johnson. | 7. William E. McLellin. |
| 2. Brigham Young. | 8. John F. Boynton. |
| 3. Heber C. Kimball. | 9. Orson Pratt. |
| 4. Orson Hyde. | 10. William Smith. |
| 5. David W. Patten. | 11. Thomas B. Marsh. |
| 6. Luke Johnson. | 12. Parley P. Pratt. |

"Lyman E. Johnson, Brigham Young, and Heber C. Kimball came forward, and the three witnesses laid their hands upon each one's head and prayed separately.

"A hymn was then sung, 'Glorious Things of Thee Are Spoken,' etc., and the congregation dismissed by President Joseph Smith, Jr."

The following apostles of the Reorganization were appointed similarly, namely: J. W. Briggs, Z. H. Gurley, Sr., D. B. Rasey, R. W. Newkirk, H. H. Deane, J. Cunning-

ham, George White, D. Newkirk, S. Powers, W. W. Blair, J. Blakeslee, E. C. Briggs, J. Shippy, J. Ells, C. Derry.

Those in and since 1873, directly, through the president of the church, namely, W. H. Kelley, J. H. Lake, T. W. Smith, A. H. Smith, J. R. Lambert, J. Caffall, Z. H. Gurvey, Jr., J. W. Gillen, H. C. Smith, J. Luff, G. T. Griffiths, I. N. White, J. W. Wright, R. C. Evans, P. Anderson, Fred. A. Smith, F. M. Sheehy, U. W. Greene, C. A. Butterworth, J. W. Rushton, Frank J. Curtis, Paul M. Hanson, William M. Aylor, James A. Gillen, James E. Kelley, Robert C. Russell.

THE DUTIES OF AN APOSTLE DEFINED.

1st—(a) Are next in authority to the Presidency.

(b) Constitute Second Presidency.

A. Doc. and Cov. Sec. 122:5, 9:—“ . . . The one whom I had called to preside over the church had not yet approved himself unto the scattered flock, and I give this command unto the quorum next in authority in spiritual things . . . The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy, in all meetings and gatherings of the membership, where no previous organisation has been effected.”

B. Doc. and Cov. Sec. 122:9:—“The parallels are, in the presidency, the president and his counsellors; in the second presidency, the twelve.”

2nd—They form a Quorum equal in authority with the Presidency.

Doc. and Cov. Sec. 104:11:—“The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world, thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.”

3rd—Are a Travelling Council, and special witnesses.

Doc. and Cov. Sec 104:11:—“The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ.”

Sec. 117:4:—"Let my servants . . . be chosen as especial witnesses, even of the quorum of the twelve, for they are called thereunto, that they may take this ministry upon them."

Sec. 123:23:—"The following opinion of the first presidency, as communicated to the quorum of the twelve in 1890, was adopted as the opinion of this joint council:

"As a travelling, presiding council, your quorum has the active supervision and presidency, under the first presidency, over the entire field of ministerial labor and control over districts, branches, and the ministry as a whole, and as church organizations, and not as local presiding officers in these several organizations, holding special local presidency where no organization has been perfected, in a similar way as the first presidency presides over the whole church, differing in this, that the first presidency is necessarily local, while your province is not localized, nor do we mean by this that the word 'abroad' is to be construed to mean foreign lands, but in the fields of itinerant gospel labor everywhere, as contra-distinguished from branch, district, or other local organizations."

4th—Are a Presiding High Council.

Doc. and Cov. Sec. 104:12:—"The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven."

5th—An Apostle is an Elder. His duties.

Doc. and Cov. Sec. 17:8:—"An apostle is an elder, and it is his calling to baptize, to ordain other elders, priests, teachers and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; to teach, expound, exhort, baptize and watch over the church, and to confirm the church by the laying on of hands, and the giving of the Holy Ghost, and to take the lead of all meetings."

6th--To ordain and set in order all other Officers (Quorums) of the Church.

Doc. and Cov. Sec. 104:30, 31:—"It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says: To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, says the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder, and also priests to preside over those who are of the office of a priest, and also teachers to preside over those who are of the office of a teacher, in like manner, and also the deacons; wherefore from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church."

Sec. 122:8:—"That part of the law which says: 'It is the duty of the twelve, also, to ordain and set in order all the other officers of the church,' is to be understood by the revelation which went before and in accordance with which it was written, and which follows after it in the book; and when those officers are ordained and set in their order in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside."

7th—They ordain the Presidency.

Doc. and Cov. Sec. 117:3:—"Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be counsellors to my servant, the presiding elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; and let my servants, the president of the high priests' quorum and the president of the lesser priesthood also lay their hands upon these their brethren who are to be counsellors, but let my servants of the twelve be spokesmen."

8th—They call and ordain Evangelical Ministers.

Doc. and Cov. Sec. 104:17:—"It is the duty of the twelve in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."

9th—Ordain Priests and Teachers.

Sec. 16:5:—"And now I speak unto the twelve: Behold my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the gifts and callings of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it."

10th—To regulate Church affairs.

Doc. and Cov. Sec. 104:12:—"The twelve are . . . to build up the church and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews."

11th—To hold the Keys of the Proclamation of the Gospel.

Doc. and Cov. Sec. 107:40:—"Which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

12th—To travel and preach under the direction of the Presidency.

Doc. and Cov. Sec. 122:3:—"It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the Scriptures which ye have received. They are called and set apart to this duty, and are to travel and preach under the direction and counsel of the presidency."

13th—To push the preaching of the Word into new fields, leaving the care of Branches and Districts to the standing ministry.

Doc. and Cov.: Sec. 122:7, 8:—"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organisation is effected

to the care and administration of the standing ministers, high priests, elders, priests, teachers and deacons, so far as possible, thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the Word into the new fields now widening before them, in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.

“That part of the law which says: ‘It is the duty of the twelve also to ordain and set in order all the other officers of the church’ is to be understood by the revelation which went before and in accordance with which it was written, and which follows after it in the book, and when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside, the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptising, organising and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, if they will now enter upon this work, leaving the burden of care in organised districts, or conferences, to the standing ministry, under the presidency of the church, observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored, the differences between the quorums be healed, confidence be restored and goodwill and peace come to the people as a cherishing fountain.”

14th—Missions not opened by the Martyrs to be opened by the Twelve, or by their direction.

Doc. and Cov. Sec. 125:12:—“The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—wherever they were sent. Other missions not thus opened, it will be requisite that the twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy.”

15th—To call upon and direct the Seventy.

Doc. and Cov. Sec. 104:6:—"It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others."

16th—To direct the High Priests and Elders in connection with the Presidency.

Doc. and Cov. Sec. 120:3:—" . . . The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve."

17th—To Direct organization of Branches and Districts.

Doc. and Cov. Sec. 120:1:—" . . . When branches and districts are organised, they should be so organised by direction of the conferences, or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present."

18th—To feed the Sheep (Saints).

Doc. and Cov. Sec. 105:6:—"Now, I say unto you,—and what I say unto you I say unto all the twelve,—Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come."

19th—To require local authorities to adjust difficulties.

Doc. and Cov. Sec. 120:7:—"In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorised and permitted to settle them; the travelling council taking cognizance of those only in which the law and usage of

the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."

20th—When in Branches and Districts their advice and counsel to be sought and respected when given.

Doc. and Cov. Sec. 120: 4, 5:—"In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless the travelling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

"He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church."

21st—No appeal from their decision.

Doc. and Cov. Sec. 99: 13:—"There is a distinction between the high council of travelling high priests abroad and the travelling high council composed of the twelve apostles, in their decisions; from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression."

22nd—To recognise the Presidency as their Counsellors and Leaders.

Doc. and Cov. Sec. 105: 12:—"For unto you (the twelve) and those (the first presidency), who are appointed with you, to be your counsellors and your leaders, is the power of this priesthood given, for the last days and for the last time."

23rd—Admonished to be not doubting, but believing.

Doc. and Cov. Sec. 124:4:—" . . . Let the quorum be not doubting but believing and I, the Lord, will bless them."

24th—One of the three Quorums to protect the rights of the people.

Doc. and Cov. Sec. 126:10:—" . . . In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I enquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy."

CHAPTER VI.

THE SEVENTY. SEE CHART II.

THE LAW OF THE CHURCH PROVIDES FOR SEVEN PRESIDENTS OF SEVENTY.

Doc. and Cov. Sec. 104:43:—"And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six."

Sec. 121:5:—"My servants of the seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven presidents of seventy as provided in my law."

HOW THE SEVEN PRESIDENTS ARE APPOINTED.

Doc. and Cov. Sec. 124:5:—"My servants, the presidents of the seventy, may, with the consent and approval of their brethren of the seventy sitting in council together, select from their brethren one to take the place of my servant, I. N. White, if he accept the appointment to the quorum of the twelve, and his choosing be approved by the church; and in like manner they may fill any other vacancy that has or may occur; such selection and appointment to be made in the spirit of prayer and supplication and wisdom, and to be approved by the church."

THEIR DUTIES AND PREROGATIVES.

Doc. and Cov. Sec. 124:6:—"It is according to the vision that the seven presidents of the seventy shall preside over the whole number of the seventy when assembled in council together; the senior, or chosen president of the seven presidents, shall preside over the six other presidents in their councils as presidents of the seventy; and when either quorum is

sitting in council, as a quorum, then its chosen president shall preside over its sittings. When any quorum of the seventy may be sitting, any one, or all of the seven presidents, may, at their request or by invitation of such quorum, be present and take part in the deliberations of such council, but the president of such quorum only shall preside, except by consent of the quorum obtained by vote properly taken."

THE SEVENTY ARE CALLED THROUGH THE SEVEN PRESIDENTS.

Doc. and Cov. Sec. 104:43:—"And those seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it."

TO SELECT FROM ELDERS' QUORUMS.

Sec. 120:10:—"The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy, that they may be ordained unto the filling of the first quorum of seventy. In making these selections the presidents of seventy should confer with the several quorums before so selecting, and be guided by wisdom and the spirit of revelation, choosing none but men of good repute."

THE DUTIES AND RESPONSIBILITIES OF THE SEVENTY.

1st—They travel, and regulate the affairs of the Church under the direction of the Twelve.

Doc. and Cov. Sec. 104:3, 13:—"The office of an elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer, in spiritual things. . . . The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews."

2nd—They are to travel continually.

Doc. and Cov. Sec. 107:44:—"And again, I give unto my servants Joseph Young, Josiah Butterfield, Daniel Miles, Henry

Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for travelling elders to bear record of my name in all the world, wherever the travelling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

3rd—Are special witnesses for Jesus Christ.

Doc. and Cov. Sec. 104:11:—"The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling."

4th—They are a Travelling Council.

Doc. and Cov., page 327:—"And also Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the council of the seventy."

Sec. 123:13:—"Resolved that it is the opinion of this joint council, that the words 'presiding councils' in the fourth and seventh paragraphs of Section 120 (of the Book of Doctrine and Covenants) refer to the travelling ministry—the twelve and seventy."

From this decision President W. W. Blair dissented.

5th—When in Branches and in Districts their counsel and advice to be sought, and respected when given.

Doc. and Cov. Sec. 120:4:—"In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the travelling presiding councils of the church being made by law, their calling and voice of the church, the directing, regulating, and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law."

6th—May require local authorities to adjust difficulties.

Doc. and Cov. Sec. 120:7:—"In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorised and permitted to settle them; the travelling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them, and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and the church may not be put to shame and the preaching of the Word be hindered."

7th—The Seventy when sent by the Church in place of Apostles have the power of Apostles.

Doc. and Cov. Sec. 120:3:—" . . . The seventy, when travelling by the voice of the church, or sent by the twelve to minister the word where the twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organisation exists should preside, if no member of the twelve or presidency be present."

8th—To push the preaching of the Word into new fields.

Doc. and Cov. Sec. 122:7:—"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the Word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."

9th—The decision of the Quorums of the Seventy equal to the decisions of the Quorums of the Twelve and Presidency.

Sec. 104:11:—"And they (the seventy) form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named."

10th—One of the three Quorums to protect the rights of the people.

Doc. and Cov. Sec. 126:10:—" . . . In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I enquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy."

CHAPER VII.

THE PATRIARCH. SEE CHART II.

IS APPOINTED THROUGH THE PRESIDENT OF THE CHURCH.

Doc. and Cov. Sec. 107:38:—"First, I give unto you Hyrum Smith, to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

Sec. 124:2:—"Separate and set apart my servant Alexander Hale Smith to be a counsellor to my servant, the president of the church, his brother; and to be a patriarch to the church, and an evangelical minister to the whole church."

THIS OFFICE CONTINUES THROUGH LINEAL DESCENT, EXCEPT, OF COURSE, IN CASE OF TRANSGRESSION OR OTHER DISQUALIFICATION.

Doc. and Cov. Sec. 107:29:—" . . . That my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people."

HAS THE POWER TO BLESS, TO BIND ON EARTH AND IN HEAVEN.

Doc. and Cov. Sec. 107:29:—. . . . That whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."

HE IS A PROPHET, A SEER, AND REVELATOR TO THE CHURCH, AND ACTS IN CONCERT WITH THE PRESIDENT.

Doc. and Cov. Sec. 107:29:—"And from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well a's my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph."

HE IS AN EVANGELICAL MINISTER AND FATHER TO THE CHURCH, AND HAS THE POWER TO POINT OUT THE LINEAGE OF THE ONES BLESSED.

Doc. and Cov. Sec. 125:3:—"The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister, to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessings, and if so led, to point out the lineage of the one who is blessed.

HE IS A REVIVALIST, FREE FROM MISSIONARY AND LOCAL RESPONSIBILITY, HAS NO JURISDICTION IN BRANCH OR DISTRICT AFFAIRS.

Doc. and Cov. Sec. 125:4:—"He is to be free from responsibility—ministerial—as a travelling minister and from the care of the local branch or church and district affairs. When travelling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of branch or district. These are the privileges which attach to the office of patriarch and evangelical minister."

HE IS PRESIDENT OF ALL PATRIARCHS, OR EVANGELICAL MINISTERS, HE CAN ALSO MEET WITH OTHER QUORUMS BY INVITATION, BUT HAS NEITHER VOICE NOR VOTE THEREIN EXCEPT BY COURTESY.

Doc. and Cov. Sec. 125:5:—"The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorum."

EVANGELICAL MINISTERS. SEE. CHART II.
THEY ARE DESIGNATED AND ORDAINED BY THE TWELVE.

Doc. and Cov. Sec. 104:17:—"It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."

TO BE SET WITH OTHER OFFICERS IN THE CHURCH.

Doc. and Cov. Sec. 122:8:—"Observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored."

THEIR DUTIES ARE SIMILAR TO THE PRESIDING EVANGELICAL MINISTER, WITH THIS DIFFERENCE, THAT THESE ARE TO ADMINISTER IN BRANCHES AND DISTRICTS, WHILE THE PRESIDING EVANGELICAL MINISTER ADMINISTERS TO THE WHOLE CHURCH.

Doc. and Cov. Sec. 125:6:—"Other evangelical ministers besides the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer."

CALLED TO MINISTER IN SPIRITUAL BLESSINGS.

Doc. and Cov. Sec. 126:3:—"I asked the question who these men occupying the upper row of seats were, and I was told that they were evangelical ministers, called to minister in spiritual blessings to the church and to preach the gospel undeterred by the burden of the care and anxiety of presiding over missions and districts."

See also the duties of the patriarch defined on preceding pages. Patriarchs are High Priests and are numbered with the High Priests' Quorum.

CHAPTER VIII.

HIGH PRIESTS. SEE CHART II.

TO BE APPOINTED AND ORDAINED BY THE HIGH COUNCIL OR GENERAL CONFERENCE OF THE CHURCH.

Doc. and Cov. Sec. 17:17:—"Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest is to be ordained by the direction of a high council, or general conference."

DUTIES AND PREROGATIVES OF HIGH PRIESTS.

1st—To administer in spiritual things.

Doc. and Cov. Sec. 104:5:—"High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering in spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

2nd—To officiate when no higher authority is present.

Doc. and Cov. Sec. 104:7:—"The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present."

3rd—Their calling is to preside.

Doc. and Cov. Sec. 107:42:—"And again, I give unto you Don. C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God."

4th—High Priests the head of the Standing Ministry under the direction of the Presidency and the Twelve.

Doc. and Cov. Sec. 120:3:—" . . . The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them under the direction and instruction of the presidency and the twelve."

Sec. 123:16:—"Resolved, further, that when high priests are acting in their own standing as local presidents, they are subject to the direction and counsel of members of both the first presidency and the twelve, whose duty it is to regulate."

5th—They shall travel.

Doc. and Cov. Sec. 83:22:—"And, behold, the high priests should travel, and also the elders, and also the lesser priests."

6th—May officiate as Missionaries.

Doc. and Cov. Sec. 122:7:—"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work."

7th—When engaged in Missionary work they are under the direction of the Twelve the same as the Seventy.

Doc. and Cov. Sec. 123:15:—"Resolved, that in the opinion of this council that high priests, when needed for missionary service abroad, may be appointed by the first presidency or the twelve or both jointly, and should labor after such appointment under the direction of the twelve, the same as seventies."

8th—Preside over Districts and Branches.

Doc. and Cov. Sec. 120:2:—"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall

be received and sustained in his office by the vote of the district. If a branch or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president."

9th—To preside over Stakes.

Doc. and Cov. Sec. 107:42:—"And again, I give unto you Don. C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad."

10th—A High Priest is to act in the office of Bishop in the absence of a literal descendant of Aaron.

Doc. and Cov. Sec. 104:32:—"Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering in all temporal things; nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things."

Sec. 68:2:—" . . . There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood."

11th—Can act as Counsellors to Bishops.

Doc. and Cov. Sec. 42:8:—" . . . "And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

12th—Preside over a Quorum of High Priests.

Doc. and Cov. Sec. 107:42:—"And again, I give unto you Don C. Smith to be a president over a quorum of high priests. . . . I give unto him Amasa Lyman and Noah Packard for counsellors, that they may preside over the quorum of high priests of my church, saith the Lord."

13th—High Priests can form a High Council abroad, and one of their number preside over said Council; it is their duty to transmit a copy of their proceedings to the High Council at the seat of the first Presidency.

Doc. and Cov. Sec. 99:11:—"The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them shall request it; and the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church."

14th—A re-hearing can be had on the decision of this Council.

Doc. and Cov. Sec. 99:11:—"Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church."

15th—Only very difficult matters to be tried by this Council.

Doc. and Cov. Sec. 99:12:—"This council of high priests abroad is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The travelling or located high priests abroad have power to say whether it is necessary to call such a council or not."

16th—There is a distinction between this Council and that of the Twelve Apostles in their decision.

Doc. and Cov. Sec. 99:13:—"There is a distinction between the high council of travelling high priests abroad, and the travelling high council composed of the twelve apostles, in their decisions; from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression."

17th—The Presidency to determine whether any case coming from this Council is entitled to a re-hearing.

Doc. and Cov. Sec. 99:14:—"Resolved, that the president, or presidents of the seat of the first presidency of the church,

shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and evidences and statements accompanying it."

THE STANDING HIGH COUNCIL. SEE CHART II.

TO BE COMPOSED OF HIGH PRIESTS.

Doc. and Cov. Sec. 99:1:—"This day a general high council of twenty-four high priests assembled at the home of Joseph Smith, Jr., by revelation, and proceed to organize the high council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents as the case may require."

THE METHOD OF ORGANIZATION OF THE HIGH COUNCIL IN THE
"REORGANIZATION."

Doc. and Cov. Sec. 120:9:—"Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference, composed of one of the first presidency, the president of the twelve and one other to be chosen by the council of the twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any general conference when emergency may demand, by reason of their residing at or near to places where conferences may be held."

THE PRESIDENCY TO PRESIDE OVER HIGH COUNCIL.

Doc. and Cov. Sec. 99:6:—"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed"

CHAPTER IX.

ELDERS—HOW CALLED.

Doc. and Cov. Sec. 17:12:—"Every elder . . . is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordained him."

THEIR APPOINTMENT CAN BE MADE THROUGH GENERAL CONFERENCE AND MISSIONARIES IN CHARGE WHERE NO DISTRICT EXISTS.

Doc. and Cov. Sec. 17:16:—"No person is to be ordained to any office in this church, where there is a regularly organised branch of the same, without the vote of that church; but presiding elders, travelling bishops, high counsellors, high priests and elders may have the privilege of ordaining where there is no branch of the church, that a vote may be called."

ORDINATION OF ELDERS IN DISTRICTS MUST BE ORDERED BY DISTRICT CONFERENCE OR MISSIONARY IN CHARGE.

"That in organised districts no one be ordained to the office of an elder, without the voice of the district conference be had ordering such ordination, or by the sanction of the missionary in charge."

General Conference Resolution No. 312, page 84, adopted April 13, 1886.

MEMBERS OF PRIESTHOOD IN AUTHORITY TO CONSENT TO ORDINATIONS'

Gen. Con. Res. 646:—"We are of the opinion that no ordination to any office in the priesthood shall obtain until the 'call' has been approved by those holding Melchisedec priesthood and in authority, whether it be in stakes, districts, or branches."

Doc. and Cov. Sec. 83:5:—"And again the office of an elder and bishop are necessary appendages belonging unto the high priesthood."

Doc. and Cov. Sec. 120 : 3:—" The high priests and elders holding the same priesthoods are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve."

DUTIES DEFINED.

1st—To administer in Spiritual things.

Doc. and Cov. Sec 104:7:—"The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church."

2nd—To preach, baptise, lay on hands for confirmation, blessing of children, healing of the sick, ordination, &c."

Doc. and Cov. Sec. 17:8:—"An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures, and to teach, expound, exhort, and baptize, and watch over the church, and to confirm the church by the laying on of hands and the giving of the Holy Ghost and to take the lead of all meetings."

3rd—To preach by the Spirit of God.

Doc. and Cov. Sec. 50:4:—"And now come, saith the Lord, by the Spirit, unto the elders of his church . . . wherefore I, the Lord, asketh you this question, unto what were ye ordained. To preach my Gospel by the Spirit, even the Comforter, which was sent forth to teach the truth."

4th—To conduct all meetings as they are led by the Holy Ghost, and according to the Law of God.

Doc. and Cov. Sec. 17:9:—"The elders are to conduct the meetings as they are led by the Holy Ghost according to the commandments and revelations of God."

Sec. 46:1:—"Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."

Sec. 104:6:—"An elder has a right to officiate in his stead when the high priest is not present."

5th—To preside when no higher authority is present.

Doc. and Cov. Sec. 104:7:—"The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present."

6th—To administer the Sacrament of the Lord's Supper.

Doc. and Cov. Sec. 17:8, 22:—"An apostle is an elder, and it is his calling to . . . administer the bread and wine—the emblems of the flesh and blood of Christ. It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it."

7th—To administer to the sick

Doc. and Cov. Sec. 42:12:—" . . . And whosoever among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

8th—May preside over Branches and Districts.

Doc. and Cov. Sec. 120:2:—"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon,

chosen and sustained by the vote of the branch. Districts may be presided over by a high priest or an elder, who shall be received and sustained in his office by the vote of the district."

9th—To preside over Quorums.

Doc. and Cov. Sec. 104:41:—"Again, the duty of president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world."

Sec. 107:43:—"And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders."

10th—They are Standing Ministers.

Doc. and Cov. Sec. 107:43:—" . . . They are ordained to be standing ministers to my church, saith the Lord."

11th—They may travel.

Doc. and Cov. Sec. 107:43:—" . . . Which quorum is instituted for standing ministers, nevertheless they may travel."

12th—May labor as Missionaries under the direction of the Twelve.

Doc. and Cov. Sec. 122:7:—" . . . The twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in the gospel work."

13th—Constitute Elders' Courts.

Doc. and Cov. Sec. 42:22:—"And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy . . . and thus shall ye do in all cases which shall come before you."

14th—May serve as Counsellors to Bishops.

Doc. and Cov. Sec. 42:8:—" . . . And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

Sec. 104:32:—" . . . Having a knowledge of them by the Spirit of Truth, and also to be a judge, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church."

CHAPTER X.

BISHOPS—HOW APPOINTED AND ORDAINED—APPOINTMENT AND ORDINATION TO BE PROVIDED FOR BY THE HIGH COUNCIL OR GENERAL CONFERENCE.

Doc. and Cov. Sec. 17:17:—"Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest is to be ordained by the direction of a high council or general conference."

CALLED AND ORDAINED BY THE PRESIDENCY.

Doc. and Cov. Sec. 68:2:—" . . . There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood . . . but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart and ordained unto this power under the hands of the first presidency of the Melchisedec priesthood."

Sec. 104:8:—" . . . But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedec priesthood."

MUST BE CHOSEN FROM THE HIGH PRIESTHOOD.

Doc. and Cov. Sec. 104:32:—"Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things; nevertheless a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron, for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Never-

theless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of Truth."

IS AN APPENDAGE TO THE HIGH PRIESTHOOD. (Doc. & Cov. Sec. 63: 5.)
A BISHOP OF THE HIGH PRIESTHOOD MUST HAVE TWO COUNSELLORS.

Doc. and Cov. Sec. 104: 32:—" . . . By the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church."

Doc. and Cov. Sec. 42: 8:—" And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."

Doc. and Cov. Sec. 117: 10:—" It is expedient that the bishop of my church shall choose two counsellors, and that they be ordained to their office as my law directs, that there may be henceforth no cavilling among my people."

THE PRESIDING BISHOP PRESIDES OVER THE AARONIC PRIESTHOOD IN
THE ABSENCE OF A LINEAL DESCENDANT OF AARON.

Doc. and Cov. Sec 104: 8:—" . . . The bishopric is the presidency of this priesthood and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron."

THE DUTIES AND RESPONSIBILITIES OF A BISHOP.

1st—To receive consecrations, tithing, and freewill offerings.

Doc. and Cov. Sec 42: 8:—" . . . And, behold, thou wilt remember the poor and consecrate of thy properties for their support, that which thou hast to impart unto them with a covenant and deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose."

Doc. and Cov. Sec. 106:1:—" Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of my house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their increase annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

Doc. and Cov. Sec. 107:8:—" . . . I, therefore, say unto you, I seal upon his (George Miller) head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord."

2nd—The Bishops not exempt from this law.

Doc. and Cov. Sec. 70:3:—" Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestation of the Spirit shall be withheld."

3rd—To travel and search for the poor in the Church.

Doc. and Cov. Sec. 38:8:—" And now I give unto the church in these parts a commandment, that certain men among them shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer."

Doc. and Cov. Sec. 83:23:—"And the bishop . . . also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud."

4th—To administer in temporal things.

Doc. and Cov. Sec. 104:32:—"For the office of a bishop is in administering all temporal things."

5th—To keep a storehouse.

Doc. and Cov. Sec. 51:4:—"And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop."

6th—Persons wishing to locate in Zion instructed to correspond with the Bishop.

Doc. and Cov. Sec. 123:12:—"Resolved, that all parties wishing to change their location be recommended to correspond with the bishopric for information."

7th—The Bishopric with the Presidency direct the gathering.

Doc. and Cov. Sec. 48:2:—" . . . And then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen."

8th—The Bishop to be supported.

Doc. and Cov. Sec. 42:19:—" . . . And the bishop also shall receive his support, or a just remuneration for all his services, in the church."

9th—A Bishop is a Common Judge.

Doc. and Cov. Sec. 104:32, 33:—" . . . And also to be a judge in Israel, to do the business of the church, to sit

in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedec. Thus shall he be a judge, even a common judge, among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops, or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office."

10th—The Bishop's Court can be appealed from.

Doc. and Cov. Sec. 99:1:—" . . . This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."

Sec. 104:35:—" Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up into the council of the church, before the presidency of the high priesthood."

11th—A Bishop to be present at the rendering of the verdict on cases of adultery.

Doc. and Cov. Sec. 42:22:—" And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also; and thus ye shall do in all cases which shall come before you."

12th—The Bishop and his Council try the Presidency, in case of transgression.

Doc. and Cov. Sec. 104:37:—"And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the *common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him."

13th—The Presidency try the Bishop in case of transgression.

Doc. and Cov. Sec. 68:3:—"And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church."

Doc. and Cov. Sec. 126:11:—"In case of transgression in his office the bishop should be called in question before the council which is provided for in the law, to which court all the general officers of the church are to be subject."

14th—The Bishopric to apply the law touching gathering tithing and consecration.

Doc. and Cov. Sec. 126:10:—"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to."

*NOTE.—"The common council" means the bishop's court.

CHAPTER XI

PRIESTS, HOW CALLED AND ORDAINED—THROUGH THE TWELVE AND OTHER OFFICERS.

Doc. and Cov. Sec. 16:5:—" . . . And now I speak unto the twelve: Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men."

Sec. 17:16:—" . . . But the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called."

Sec. 17:12:—"Every elder, priest, teacher or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."

THE CALLING AND ORDINATION TO BE APPROVED OF BY THE BRANCH WHERE SUCH ORGANIZATION EXISTS.

Doc. and Cov. Sec. 17:16:—"No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church."

7. A PRIEST CAN TRAVEL AS A MISSIONARY.

Doc. and Cov. Sec. 83:20:—"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill."

Sec. 83:22:—"And, behold, the high priests should travel, and also the elders, and also the lesser priests."

Doc. and Cov. Sec. 122: 7, 9:—" . . . Leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; .

. . . Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are, in the presidency, the president and his counsellors; in the second presidency, the twelve; in the missionary work, first the twelve; second, the seventy; in the standing ministry, the presidency; second, the high priests; third, the elders, then priests, teachers, and deacons in their order."

THEIR DUTIES DEFINED.

TO PREACH, BAPTIZE, ADMINISTER THE SACRAMENT, MAY ORDAIN PRIESTS, TEACHERS AND DEACONS; WHEN ACTING IN THE CAPACITY OF BRANCH PRIEST, TO ASSIST THE BRANCH ELDER. TO VISIT AND CARE FOR THE FAMILIES OF THE SAINTS.

Doc. and Cov. Sec. 17:10:—"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member and exhort them to pray vocally and in secret and to attend to all family duties; and he may also ordain other priests, teachers and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and to attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

MAY PRESIDE OVER A BRANCH.

Book of Rules, Sec. 4, page 9:—"Branches are the primary and congregational organizations of the Church, and may be formed wherever six or more members in good standing may be resident in one neighborhood, one of whom must be an elder, a priest, a teacher, or deacon."

Book of Rules, Sec. 164, p. 140:—"In the absence of the presiding elder of the branch, the priest or priests chosen by the branch, or either of them, shall have the right to preside."

Doc. and Cov. Sec. 104:31:—"There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest."

THERE CAN BE PRIESTS OF EVERY RACE.

Doc. and Cov. Sec. 116:1:—"Hearken! ye elders of my church, I am he who hath called you friends. Concerning the matter you have asked of me: Lo! It is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me: Therefore it is expedient in me that you ordain priests unto me of every race who receive the teachings of my law, and become heirs according to the promise."

EXCERPTS FROM THE TEACHINGS OF THE LATTER DAY PROPHETS REGARDING THE DUTIES OF PRIESTS.

"That he (the priest) may preside is shown by the fact that Israel mourned when there were no 'teaching priests;' by the fact that 'priests' were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of a priest; and by the further fact that in all these duties he is to assist the elder if occasion requires." *Saints' Herald*, Vol. 36, page 452: "And in no other case does occasion so urgently require as in the absence of the elder." *Ibid*, page 451.

"President Smith said:—From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost his enjoyment is as great as if he were one of the presidency; and his services as necessary in the body, as are also those of teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one priesthood." *Mill. Star*, Vol. 15, page 850.

CHAPTER XII

TEACHERS, HOW CALLED AND ORDAINED.

Doc. and Cov. Sec. 17:12:—"Every . . . teacher is to be ordained according to the gifts and callings of God unto him; he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."

THEY ARE STANDING MINISTERS TO THE CHURCH.

Doc. and Cov. Sec. 83:22:—" . . . Teachers should be appointed to watch over the church, to be standing ministers unto the church."

Doc. and Cov. Sec. 122:9:—"Where organisation has been arranged, and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are . . . in the standing ministry, the presidency; second the high priests; third, the elders; then priests, teachers, and deacons in their order."

THEIR DUTIES.

1st—To watch over the Church.

2nd—To see that all the members do their duty.

3rd—To preside in the absence of Elder and Priest.

Doc. and Cov. Sec. 17:11:—"The teacher's duty is to watch over the church always, and to be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay

on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

4th—To preside over a Quorum of twenty-four Teachers.

Doc. and Cov. Sec. 104:31, 39:—"Verily, I say unto you, says the Lord of Hosts. There must needs be . . . teachers to preside over those who are of the office of a teacher. . . . And the duty of the president, over the office of the teacher is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants."

THE DEFINITION OF THE TEACHERS' DUTY.

By President Joseph Smith.

Saints' Herald, Vol. 36, pages 402, 403:—"The fact that the teacher has been given authority to take the lead of meetings, the fact that paragraph 22, Sec. 83, Doc. and Cov., provides that teachers should be appointed to watch over the church, to be standing ministers to the church; the fact that King Mosiah granted Alma authority to establish churches, and to ordain teachers over them; the fact that Nephi did consecrate teachers over the land of the people; the fact that God gave teachers the church, the fact that God hath 'set' teachers in the church, and the fact that there were teachers in the church as before cited, are all evidences that teachers may preside over churches, watch over, and care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . . His duties differing from the duties of a deacon, still so closely allied to them that he may require the deacon as an assistant."

CHAPTER XIII

DEACONS, HOW CALLED AND ORDAINED.

Doc. and Cov. Sec. 17:12:—"Every . . . deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."

THE DEACONS ARE STANDING MINISTERS TO THE CHURCH.

Doc. and Cov. Sec. 83:22:—"But the deacons . . . should be appointed to watch over the church, to be standing ministers unto the church."

Sec. 122:9:—" . . . Where organisation has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; . . . in the standing ministry, the presidency; second, high priests; third, the elders, then priests, teachers, and deacons in their order." He is to assist the teacher if occasion requires.

Doc. and Cov. Sec. 17:11:—"And is to be assisted always, in all his (i.e., the teacher's) duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands: they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

TO PRESIDE OVER A QUORUM OF TWELVE DEACONS.

Doc. and Cov. Sec. 104:31, 38:—"Verily, I say unto you, says the Lord of Hosts: There must needs be presiding elders to preside over those who are in the office of an elder . . . and in like manner, also the deacons . . ."

"And again, verily I say unto you: The duty of the president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and teach them their

duty—edifying one another, as it is given according to the covenants.”

DEFINITION OF THE DEACON'S DUTIES.

Conference minutes of 1900, pp. 235-6.

REPORT OF THE FIRST PRESIDENCY, THE TWELVE, AND BISHOPRIC,
ON “THE DUTIES OF A DEACON.”

The resolution presented to conference was:—“Be it resolved by this body, in conference assembled, that we concur in and hereby adopt the definition of the duties of a deacon as defined by President Joseph Smith in “Herald” of June 15, 1871, and No. 25, Vol. 31, of ‘Saints’ Herald.’”

G. F. CHURCH.

C. E. BLAIR.

THE RESOLUTION OF THE CONFERENCE BY WHICH THAT MATTER WAS
REFERRED, IS:—

“Resolved, that a committee, consisting of the First Presidency, the Twelve, and the Bishopric, be appointed, to whom this matter be referred, with the request that they report as soon as practicable to the general conference what in their judgment are the duties belonging to the office of deacon in the church.”

This committee met in the church at Independence, Missouri, April 19, 1898, at 9 a.m., and proceeded to the duties assigned them.

After a consultation of several hours the committee, by a majority vote, adopted the following as their judgment upon the matter submitted to them:—“Resolved, that we approve of the duties set forth in the article referred to as a rule of action to aid the deacon in his labor, in addition to his duties as made plain in the law (D. and C. 17:11), as a standing minister to the church, under the direction of the proper officers placed over him in the law.”

The committee directed the chairman and secretary of the council to compile from said article in the “Herald.” referred to in the resolution before the conference, the duties named therein and incorporate them in the report to be made of the action of the committee thereon. Those duties thus compiled from the said article as stated in paragraph 32 and 36, with the preliminary explanation at the beginning of the paragraph 32, are as follows:—

“ We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting-house, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys, open the doors; conduct visitors, either those belonging to or not belonging to the church; to see that the floor, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering, and laughing, reproving the thoughtless, and rebuking the giddy, putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and, in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts, these unwritten but essential things of the law, devolve upon the office of a deacon.”

JOSEPH SMITH, Chairman.

J. W. WIGHT, Secretary.

It was moved to endorse the report.

General Conference Resolutions No. 471, pp. 26, 127, 128.

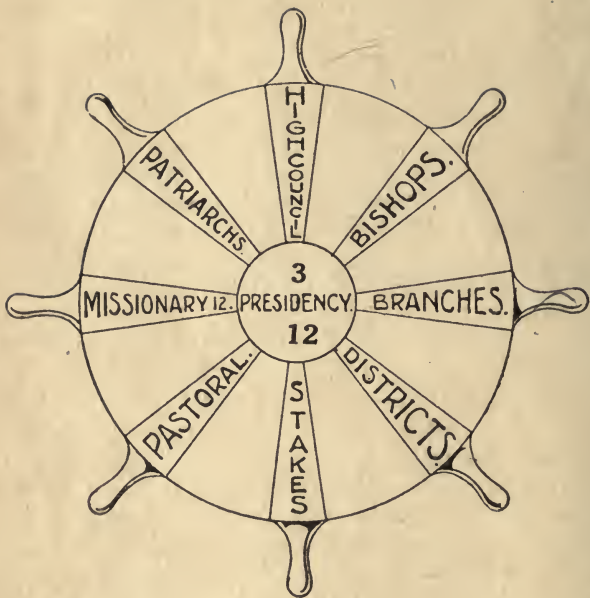


CHART III

CHAPTER XIV.

“THE PILOT WHEEL.” CHART III.

A Complete Working System.

Again we call the reader's attention to the fact that there are twenty or more separate offices, requiring just so many separate and distinct ordinations in both orders of the priesthood. Seventeen in the Melchisedec priesthood, under present conditions; three in the Aaronic which provides for four; but in the absence of a lineal descendant of Aaron to fill the office of bishop, a high priest of the Melchisedec order acts in that capacity. These officers are as follow:—

- 1st—The President.
- 2nd—Counsellors to President.
- 3rd—The Twelve Apostles.
- 4th—The Seventy.
- 5th—The Seven Presidents of Seventy.
- 6th—The Patriarch.
- 7th—Evangelical Ministers.
- 8th—High Priests.
- 9th—Elders.
- 10th—Bishops.
- 11th—Bishops' Counsellors.
- 12th—High Council.
- 13th—Stake Council.
- 14th—Stake Presidents.
- 15th—Counsellors of Stake Presidents.
- 16th—Presidents of Quorum.
- 17th—Counsellors to Presidents of Quorums.
- 18th—Priests.
- 19th—Teachers.
- 20th—Deacons.

1st—The Hub represents the Presidency of the whole Church, comprising the First (Presidency) and Second Quorums (Twelve).

Doc. and Cov. Sec. 122:9:—“The parallels are, in the

presidency, the president and his counsellors; in the second presidency, the twelve."

2nd—The Missionary Line composed of the Twelve and the Seventy, including High Priests, Elders, and Priests, when laboring as Missionaries; these being subject in this capacity to the head of this "Line," viz., the Twelve, the same as the Seventy.

Doc. and Cov. Sec. 122:9:—"In the missionary work, first, the twelve; second, the seventy."

Sec. 122:7:—"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work."

3rd—The Pastoral Line includes the Presidency, High Priests, Elders, Priests, Teachers, and Deacons.

Doc. and Cov. Sec. 122:9:—"The parallels are, in the presidency, the president, and his counsellors; in the second presidency, the twelve; in the missionary work, first the twelve; second, the seventy; in the standing ministry (i.e., the Pastoral), the presidency; second, the high priests; third, the elders; then priests, teachers, and deacons in their order." Also paragraphs 7 and 8.

"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organisation is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them: in which work, if they will but now take counsel, saith the Spirit, they

shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. That part of the law which says:—‘It is the duty of the twelve, also, to ordain and set in order all the other officers of the church,’ is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this, yea, verily thus saith the Spirit. If they will not now enter upon this work, leaving the burden of care in organized districts or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and goodwill and peace come to the people as a cherishing fountain.”

THE PASTORAL IS DIVIDED INTO THREE OTHER LINES OF
AUTHORITY.

4th—Branch, consisting of President, Priest, Teacher, and Deacon.

Book of Rules, Sec. 4, pages 9-10:—“Branches are the primary and congregational organization of the church, and may be formed wherever ‘six’ or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon.”

Ibid. Sec. 6:—“A branch is said to be fully organised when it has a presiding elder, a priest, a teacher, and a deacon. If necessity require, two or more priests and teachers and deacons, or two or more of these three grades may be chosen. There may also be a secretary or secretaries chosen. These may or may not be ordained ministers of any grade.”

Doc. and Cov. Sec. 120:2:—"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."

5th—District, a President.

Doc. and Cov. Sec. 120:2:—" . . . Districts may be presided over by a high priest, or an elder, who shall be received and sustained in this office by the vote of the district "

6th—Stake, consisting of a Presidency of Three, Twelve Counsellors and Bishopric.

Doc. and Cov. Sec. 125:10:—"My people are directed to establish two stakes; one at Independence (Mo.), one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counsellors, a high council, and a bishop and his counsellors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the centre at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required."

7th—The Patriarchal Line, composed of the Patriarch and Evangelical Ministers.

Doc. and Cov. Sec. 125:3, 4, 5, 6:—"The patriarch is an evangelical minister. The duties of this office are, to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist; and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

"He is to be free from responsibility—ministerial—as a travelling minister, and from the care from the local branch or church and district affairs. When travelling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial

control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister. The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums. Other evangelical ministers besides the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and no longer hesitate."

8th—Bishop's Line, including all Bishops and their Counselors having charge of the temporal concerns of the Church.

Doc. and Cov. Sec. 104:32:—"Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things."

9th—The Judicial Line.

(a) ELDERS' COURTS.

Rules of Order, Sec. 149:—"Elders' Courts are composed of two or more elders, or other officers holding authority at least equivalent to that of an elder, who have been duly appointed to make suitable inquiry, sit, hear evidence, and determine the truthfulness or falsity of the complaint made which was the occasion of convening the court, and report upon the guilt or innocence of members duly charged in such complaint."

(b) BISHOPS' COURTS.

Rules of Order, Sec. 156, par. 5:—"In case satisfaction shall not be given upon the examination and decision of any cause before a court of elders, an appeal from such decision may be had by the party aggrieved to the Bishop's court."

(c) THE HIGH COUNCIL.

Doc. and Cov. Sec. 99:1:—" . . . This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."

It will be observed from the foregoing, that the duties attaching to the various offices in these respective lines of authority are specific and separate; each one to labor under, and being responsible to their several heads, these various heads being in turn connected to, and responsible to, the presidency, represented by "the Hub" of the wheel, in their official capacities as follows:—

THE TWELVE.

Doc. and Cov. Sec. 104:12:—"The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church."

THE PASTORAL LINE.

Doc. and Cov. Sec. 122:9:—"The parallels are . . . in the standing ministry, the presidency; second, the high priests; third, the elders, then priests, teachers, and deacons in their order."

THE BRANCH, THE DISTRICT, THE STAKE, ARE UNDER THE
JURISDICTION OF THE PRESIDENCY.

Doc. and Cov. Sec. 122:8, 9:—" . . . It is the will of God that they do this; yea, verily, thus saith the Spirit. If they will now enter upon this work, leaving the burden of care in organized districts or conferences to the standing ministry, under the presidency of the church . . . in the standing ministry, the presidency; second, the high priests; third, the elders, then priests, teachers, and deacons in their order."

THE PATRIARCH TO ACT IN CONCERT WITH THE PRESIDENT.

Doc. and Cov. Sec. 107:29:—" . . . I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph."

THE BISHOP TO ACT IN CONJUNCTION WITH THE PRESIDENCY.

Doc. and Cov. Sec. 48:2:—"As is appointed to him by the presidency and bishop of the church."

See also, Sec. 17:17; 68:2; 68:3; 104:8,37.

HIGH COUNCIL.—THE PRESIDENCY, THE HEAD OF THE HIGH COUNCIL.

Doc. and Cov. Sec. 99:6:—"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church. . . . and in case he himself is absent, the other presidents have power to preside in his stead, both or either of them."

"The question is sometimes asked, who is the highest, the 'seventy' or 'high priests'? We reply, if in the Pastoral line, the high priest is the highest; for God has especially set apart these officers to meet the requirements of this calling; but, if in the Missionary line, then the seventy, undoubtedly is the highest, for they stand next to the twelve in this line and are their assistants in missionary work, this is the specific calling of the 'seventy,' and a high priest laboring as a missionary is but a voluntary auxiliary; as his province defined in the law, 'is as a standing minister to the church'"

CHAPTER XV.

THIS CHAPTER DEVOTED TO DIVINE INSTRUCTIONS GIVEN TO THE
MINISTRY IN THESE LATTER DAYS.

Those who fail to lift up their voices to warn their friends and neighbors should studiously and prayerfully consider the following:—

Doc. and Cov. Sec. 60:1, 3:—"Behold, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man, woe unto such for mine anger is kindled against them. . . . Behold they have been sent to preach my Gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time; neither shalt thou bury thy talent that it may not be known."

Sec. 116:2:—"Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me."

INSTRUCTIONS TO BE OBSERVED WHEN ADMINISTERING TO THE SICK.

Doc. and Cov. Sec. 125:15:—"Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations

have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my scriptures: The spirit of the prophets is subject to prophets."

COMMANDED TO STUDY GOOD BOOKS, AND ACQUIRE KNOWLEDGE OF HISTORY, GEOGRAPHY, AND OF LAW FOR THE UPHOLDING OF THE WORK.

Doc. and Cov. Sec. 85:36:—"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

Sec. 87:5:—" . . . And study and learn, and become acquainted with all good books, and with languages, tongues, and people."

Sec. 90:12:—"And verily I say unto you, that it is my will that you should hasten to translate my scriptures and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man."

TO STUDY THE WORD OF GOD.

Doc. and Cov. Sec. 10:10:—"And also study my word which shall come forth among the children of men."

Sec. 25:1:—"Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church."

THE MINISTRY TO PREACH BY THE SPIRIT.

Doc. and Cov. Sec. 42:5:—"And again, the elders, priests, and teachers of this church shall teach the principles of my Gospel which are in the Bible, and the Book of Mormon, in the which is the fullness of the Gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the

Spirit; and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."

THE PREACHER NOT TO TAKE THOUGHT BEFOREHAND WHAT HE SHALL PREACH.

Doc. and Cov. Sec. 83:14:—"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."

THE LORD WILL FILL THE MOUTHS OF HIS SERVANTS.

Doc. and Cov. Sec. 32:2:—" . . . Open your mouths and they shall be filled; and you shall become even as Nephi of old who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you; yea, open your mouths and they shall be filled, saying, Repent, repent, and prepare ye the way of the Lord, and make His paths straight, for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost." ,

THE WEAK AND SIMPLE ONES TO BE CALLED TO THE MINISTRY, BY WHOM GOD WILL THRESH THE WORLD.

Doc. and Cov. Sec. 1:4:—" . . . And all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord even the Saviour of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my Gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers." ,

Sec. 34:4:—"Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for

me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them."

MINISTERS TO GO FORTH WITHOUT PURSE AND SCRIP.

Doc. and Cov. Sec. 23:7:—" . . . And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour when thou needest for food, and for raiment, and for shoes, and for money, and for scrip."

Sec. 83:15:—"Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto this ministry), from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom."

PROMISES TO THE FAITHFUL MINISTRY.

Doc. and Cov. Sec. 83:13, 15, and 16:—" . . . And any man that shall go and preach this Gospel of the kingdom, and fall not to continue faithful in all things; shall not be weary in mind, neither darkened, neither in body, limb, or joint, and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst."

"For I will go before your face: I will be on your right hand and on your left; and my spirit shall be in your hearts, and my angels round about you, to bear you up. Who so receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me; . . . for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the

earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least until the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song."

TO BE OF CHEERFUL HEART AND COUNTENANCE, AND BLAMELESS IN WORD AND DEED.

Doc. and Cov. Sec. 119:3:—"The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and the men of the world, yet they must be without blame in word and deed."

TO BE CLEAN IN BODY AND IN CLOTHES.

Doc. and Cov. Sec. 119:3, 9:—"Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation."

TO TAKE SLEEP AND REST AT PROPER HOURS.

Doc. and Cov. Sec. 119:9:—"Take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early, that vigor of mind and body should be retained."

MINISTERS TO BE NEITHER BOISTEROUS NOR VULGAR.

Doc. and Cov. Sec. 119:3:—"It is, therefore, not seemly that they indulge in loud and boisterous speech, or in the relating of coarse, vulgar stories, or those in which the names of their God and their Redeemer are blasphemed."

TO BE ABSTAINERS FROM INTOXICATING DRINK AND TOBACCO.

Doc. and Cov. Sec. 119:3:—"Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."

MINISTERS TO SET IN ORDER THEIR HOUSES.

Doc. and Cov. Sec. 87:5:—,, . . . Set in order your houses; keep slothfulness and uncleanness from you.”

TO GOVERN THEIR HOMES IN MEEKNESS.

Doc. and Cov. Sec. 30:3:—“ . . . Govern your house in meekness, and be steadfast.”

TO PRAY VOCALLY IN PUBLIC, IN SECRET, AND IN THEIR FAMILIES.

, Doc. and Cov. Sec. 21:5:—“ Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places.”

MINISTERS TO RENDER A FULL ACCOUNT TO THE BISHOP.

Doc. and Cov. Sec. 72:4:—“ . . . And now, verily, I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things.”

MINISTERS TO BE PATIENT WITH EACH OTHER AND NOT BE
CONTENTIOUS.

Doc. and Cov. Sec. 117:13:—“ Let contentions and quarrellings among you cease. Sustain each other in peace, and ye shall be blessed with my spirit, in comforting and strengthening you for my work.”

Sec. 122:16:—“ And now I say unto you, mine elders, apostles, and high priests of my church, continue ye in the ministry unto which ye have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.”

THE RIGHT OF FREE SPEECH DOES NOT GIVE LICENSE TO THE
MINISTRY TO FRUSTRATE THE COMMANDS OF THE BODY.

Doc. and Coc. Sec. 125:16:—" . . . Their (the ministers') right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted."

MINISTERS MUST BE WILLING TO HEAR THOSE WHOSE DUTY IT IS TO
TEACH THE REVELATIONS.

Doc. and Cov. Sec. 122:1:—" My servants have been harsh one with another, and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members."

JEALOUSY AMONG THE MINISTRY FORBIDDEN.

Doc. and Sec. 121:4:—" . . . And this should be agreeable to the elders in charge of the branch and the district, who should ever be willing to aid such ministrations; and this should be without jealousy on either part."

1 "It must needs be that offences come ; but woe to that man by whom the offence cometh"
Matt 18 : 7



2 "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift"
Matt, 5 : 2, 3, 24.



3 "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone ; if he hear thee thou hast gained thy brother"
Matt, 18 . 15



4 But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established
Matt, 18 16





Chart II

CHAPTER XVI.

OFFENCES—Law governing same—Procedure in Church courts.

CHART I. POINTS OUT THE COURSE THE OFFENDED PARTY SHALL PURSUE TO EFFECT A RECONCILIATION WITH THE PERSON GIVING THE OFFENCE.

The first picture represents the offence. See the accompanying text.

Many persons appear to be of the opinion that if some other Brother or Sister has been offended at something they have said or done, that the said party is under obligation to come to them and acquaint them of the fact, forgetting that the Lord has made it as much obligatory upon them to seek the other party and try to bring about a reconciliation. While it is a fact that every person does not make his grievance known in words, many make it apparent by their actions towards another who has, perhaps unintentionally, offended them. The Lord knowing this to be a fact, has in the Scripture quoted below made it the duty of the person responsible for the giving of offence to seek out the offended party, and the picture which we give herewith points out what we should do in the premises (Chart I., picture 2)

Matthew 5: 23, 24:—"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The third picture shows the first step prescribed in the law, to be taken, wherein one member goes to another:

Doc. and Cov. 42:23:—"If thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled.

Matthew 18:15:—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother."

The fourth picture represents the party going to the offender the second time, accompanied by witnesses:

Matthew 18:16:—"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.."

Rules of Order, Sec. 158:3:—"If explanation, apology, restitution, or reconciliation be not effected after candid and fair effort has been made by the one offended, then he shall take with him some teacher of the church, or if such teacher be not obtainable, or be an interested party, a deacon, if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.

CHART 2.

Having failed to affect a reconciliation by carrying out the previous steps, it devolves upon them now to tell it to the church (see picture 1):

Matthew 18:7:—"And if he shall neglect to hear them tell it unto the church" (the officers).

The presiding officer is the one to whom this information should be given, or, peradventure, the teacher. As a matter of course the presiding officer would direct the teacher or teachers to labor with the offending party as it devolves upon the teacher by virtue of his calling to see that there is no hardness of heart existing among the members and to see that all the members do their duty (carry out the demands of the law). See Doc. and Cov. 17:11. His previous connection with the case was as a disinterested witness, but he now acts in his official capacity.

The Teacher having failed to bring about the requisite reconciliation between the parties involved, the Lord commands that they shall be delivered up unto the elders (Church Court):

Doc. and Cov. 42:23:—"If he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders."

But it must be remembered that no Court will take action in the matter unless the proper labor has been performed as outlined in General Conference Resolution No. 608:

"Precedent to any action in the Church Courts there must be full and consistent labor performed as required by the church laws, and rules governing, and no action can properly be maintained where due and diligent labor has not first been performed on the part of those whose duty it is under the law to do this work. . . .

"And after the full performance of labor referred to in the preceding paragraph, and in case where members refuse to hear either the party offended or the officers who have performed the work of labor, it is proper for either the party offended or the officers to enter a complaint against such member."

The reader should take note that providing a member shun the officers and thereby evade their labor, action can be had just the same:

Gen. Con. Resolutions 608:1:—"In case a member should put himself out of the way of labor, making efforts to evade the officers so that labor cannot be performed, or should he persistently decline to receive and hear the officers, whose duty it is under the law to perform this labor, then such action and refusal to hear on the part of the member may be shown in justification of the procedure against him; otherwise the basis of the action is the performance of kindly, diligent, and brotherly labor for the purpose of, in good faith, reclaiming the member."

When complaints are made by the party offended or the officers a copy of the same should be given to the party against whom the complaint is made:

Gen. Con. Res. 608:2:—"It is proper for either the party offended or the officers, to enter a complaint against such member, a copy of which shall be given to the member before the same goes before the church, and then presented to the officers of the Branch or District or other division of

church work whose duty it is to act in such matters, as provided in the Scriptures and outlined in the church rules of order."

We advise that complaints be made in harmony with the form here given:

IN THE CASE OF A MEMBER MAKING COMPLAINT AGAINST ANOTHER
MEMBER.

Form 1. A.

Complaint

(between two members)

(place and date)

Complainant

vs.

Defendant.

To Elder_____

President of_____

Dear Brother:

It is with sincere regret that I find it necessary to make complaint against _____ for unchristianlike conduct in this:

1. Here set forth complaint.

2.

I have visited _____ on _____ in an effort to effect a
(defendant) (dates)
reconciliation, but without avail; and again on the ____ day of ____
I visited him (her) in company with _____ and _____ but
was unable on any of these occasions to effect a reconciliation.

I therefore respectfully request that you appoint an Elders' Court to ascertain the truth of the matter and effect a reconciliation if possible, and to take what action may be necessary to protect the interests of the Church.

.. . Trusting that right and truth may prevail,

I am, very respectfully,

IN A CASE WHERE THE TEACHER OR TEACHERS MAKE THE
COMPLAINT.

Form 1. B.

Complaint.

(By Teacher)

(place or date)

vs.

To Elder _____

President of _____

Dear Brother:

It is with sincere regret that I find it necessary to make complaint
against _____ for unchristianlike conduct in this:

1. (Set out complaint.)

SPECIFICATIONS.

2.

In company with Brother _____ we visited _____
on the _____ day of _____ and on the _____ day of _____ in
an effort to ascertain the truth and to effect a correction of the wrong,
and reclaim, if possible. Our earnest efforts in this direction being
without avail, we respectfully request that you appoint an Elders'
Court to ascertain the truth of these charges and reclaim our
_____ if possible, and to take the necessary action to
(brother or sister)
protect the interests of the Church.

Trusting that right and truth may prevail, we are

Respectfully yours,

The authority appointing the court must furnish the per-
son charged with a copy of the complaint, to which he or she
must reply within ten days:

Gen. Con. Res. 608: 7:—"The Branch or officer appoint-
ing the Court shall cause the charge or charges made against
the accused in writing to be prepared, stating definitely and
specifically what the offence is charged to be, a copy of which

shall be furnished the accused, if practicable, so that he may, if he so desires, make settlement of the difficulty by reconciliation or otherwise, and avoid further action.

A teacher, deacon or member, in the absence of the president, may serve said notice:

Gen. Con. Res. 608:7:—"This copy may be given the accused by any teacher, or deacon, or member, in the absence of said officer."

The following is a suitable form of such notice, to serve on defendant together with complaint:

Form 2.

NOTICE TO DEFENDANT.

Dear—

The inclosed is copy of complaint filed with me. I trust you may be able to adjust this matter satisfactorily to all concerned without the need of an Elders' Court. If, however, I do not hear from you within ten days of service of this notice it will become my duty to appoint a Court of Elders

If you are not able to adjust this matter within the above time, but believe you will be able to do so, a reasonable extension of time will be given for that purpose before appointment of Court.

Trusting you may be able to effect a full reconciliation, I am,

Your brother,

[Attach copy of No. 1a or 1b as required.]

The following indicates how service can be accomplished:—

Gen. Con. Res. 608:4:—"Service of the complaint is properly made upon the accused by handing him or her a copy, or if this cannot be done, leaving at the usual place of resi-

dence, with a member of the family over eight years of age; or if this cannot be done, service may be had by sending a registered letter containing a copy of complaint, in which case the return of the card attached will be evidence of service."

It is important that reliable evidence should be obtained that the complaint with accompanying notice has been served, and we suggest that the person performing the service be asked to give a return of service in or to the effect of the following form:

Form 4.

RETURN OF SERVICE.
(With No. 2 and No. 3.)

vs.

(Place and date).

I do hereby certify that a copy of the within paper, consisting of _____ pages, was by me served on _____ by _____

(state manner of service)

on this _____ day of _____ A.D. 19____.

(state office, if any)

Upon receipt of this notice the defendant is required to make an answer, which he may do, in or to the effect of the following forms, whichever best suits the case:

Form 5.

ANSWER OF DEFENDANT.

vs.

Elder _____

Chairman,

Dear Brother:

In answer to complaint filed against me I deny each and every allegation.

Trusting that truth may prevail,

Respectfully yours,

Form 5A.

ANSWER OF DEFENDANT,

(avoidance)

vs.

Elder_____

Chairman,

Dear Brother:

In answer to the above charge I desire to state the following facts, which I believe exonerate me.

Desiring that right and truth may prevail, I am,
Your brother,

Witnesses: _____

The following form points out how the defendant may make a cross complaint if such is necessary:

Form 5B.

ANSWER OF DEFENDANT.

vs.

Elder_____

Chairman,

Dear Brother:

In the above case I not only desire to deny the charges against myself, so far as they attempt to show me guilty of any offence, but I also desire to set forth the following facts, which I believe not only exonerate and excuse me, but form just cause of complaint against said _____, complainant herein.

I therefore desire to charge him (or her) with unchristianlike conduct as follows:

1.

Respectfully yours,

In case the defendant does not make proper restitution within the ten days specified in the notice served upon him, a Court should be appointed to examine into the matter:

Gen. Con. Res. 608:7:—"Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the party appointing them."

The following officers or authorities can appoint Elders' Courts, according to the nature of the complaint and locality where the charges are made:

Gen. Con. Res. 608:5:—"Members of the First Presidency and the Twelve; high priests, seventies, and elders, when travelling in missions or localities where no organisation, branch or district has been perfected; presidents of districts and presidents of branches, branches and conferences have power to appoint Elders' Courts, according to the nature of the complaint, the time, and the emergency of the case. A branch or conference at any business meeting may appoint a Court by nomination from the members confirmed by vote, or by vote authorising the presiding officer to name the Elders who shall compose the Court."

It will be noticed by a perusal of the following paragraph that no one should appoint a Court to try a case in which he is in any way personally interested:

Gen. Con. Res. 608:5—"In no case whatever should any officer appoint a Court to try a case in which he is to be a party, either as complainant or defendant, or in the issue of which he is directly a party in interest."

An Elders' Court is a Court of Inquiry, and has the power to appoint time and place of meeting, provided that in the exercise of this right it does not do an injury to either party:

Gen. Con. Res. 608:6:—"An Elders' Court is a Court of Inquiry, and when appointed has the right to appoint the time when, and the place where, it will sit to hear the case (provided that such time and place do not materially injure either party to the case)."

The Court having been appointed, they shall serve notices upon the complainant and defendant, and all witnesses required, as to time and place of trial as provided for in the following form:

Form 7.

NOTICE OF TIME AND PLACE OF TRIAL.

vs.

Please take notice that the hearing in the above case is set for the hour of _____, _____m., on the _____ day of _____ A.D., 19—, at _____ where we shall expect you to attend promptly and testify

(place)

to the truth, as it becomes all good Latter Day Saints to do. A failure to appear, without proper excuse, will render you liable for unchristian-like conduct. (Section 153, Rules of Order and Debate.)

Very respectfully,

Secretary of the Court.

A Court cannot proceed to try any member unless they have within their hands evidence that the defendant has been served with the complaint, and also due notice of the time and place of trial:

Gen. Con. Res. 608:10:—"Upon the assembling of the court to hear the complaint against any member, it is necessary in order that the Court may authoritatively proceed, to have a proper notice of the service of the complaint upon the defendant in its hands. In case that due notice is not placed in the hands of the Court that defendant has been served with the complaint, and also as to the time and place of trial, it would be improper for the Court to proceed to hear the case or any part of the same."

If it can be proved that the defendant has purpose'y avoided those who have made proper efforts to serve the notices prescribed, the hearing of the case may proceed.

Gen. Con. Res. 608:10:—"Should the defendant have placed himself beyond the reach of notice and purposely avoided the service of the notice in order to defeat the hearing of the case, this may be shown by proper evidence, in which case it would be proper for the Court to proceed as though the defendant had been regularly served."

Those who make services should exercise proper care so that they may be able to make return of service to the satisfaction of the Court.

Paragraph 10:—"Service of notice upon defendant and upon witnesses may be duly shown by the one performing such work making due return of the same and a number of returns of service may be made upon the same sheet."

In case the defendant is dissatisfied with the personnel of the Court, he must make known his objections before the Court begins its deliberations, giving good reasons for the same. The Court has the right to decide upon the same.

Paragraph 8:—"In case the defendant is not satisfied with the Court as selected, he may file his objections and the nature of the same with the Court, prior to its entering upon the hearing of the case. Unless such objections are entered at the beginning of the trial, they will be presumed to have been waived. Upon the filing of such objections it will be for the Court to decide whether the objections are well taken, and sufficiently pertinent as to require a new court. Should the court decide that the objections are not well taken, it will proceed with the trial as though no objections had been offered, and in such cases the remedy for the defendant, if he has any, would be to present his objections upon an appeal before the appellate court.

The following form should be used for such objections:

 vs.

 Elder

Chairman,

Dear Brother:

I object to the Court appointed to sit in the above case for the following reasons:

 Respectfully submitted,

Action cannot be taken against a member unless proceedings have been commenced within one year after it becomes known that the offence has been committed, except in cases where the person is amenable to the law of the land:

Rules of Order, Sec. 158:2:—"Any member of the church who shall have been offended by another, whether such offence shall have been publicly or privately given, or any officer whose duty it is to examine into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court of the church having jurisdiction, providing that such proceeding shall be commenced within one year from the time it becomes known that such an offence has been committed; except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run.

In case any defendant has good reasons for raising the defence of limitation, the following form should be used:

Form 11.

DEFENCE OF LIMITATION.

 vs.

 Elder

Dear Brother:

In answer to the above charge my defence is that more than one year has elapsed since the offence was known to have been committed;

nor it it a case of felony, where the law of the land provides a longer period; nor such a felony, where the statute of limitation does not run.

It is a matter of the past, which is regrettable, and I trust so to live for the future at least that no one will be able to justly so charge me.

Respectfully yours,

No Court can take depositions unless all of the parties concerned are duly notified of the time and place where such are to be taken; an opportunity must be given for the cross-examination of all witnesses; affidavits and ex parte statements in writing must not be introduced as evidence.

Gen. Con. Res. 608:12:—"No court or officer can take a deposition for any party to use in any case where the adverse party has not due notice of the time and place of the taking of such deposition, and permitted to be present and cross-examine if he desire to do so, unless a deposition is taken upon written interrogatories, a copy of which must be placed in the hands of the adverse party and be given the privilege of filing cross interrogatories before the time of the taking of the depositions. Affidavits or ex parte statements in writing cannot be introduced as proper testimony upon the trial of a case. Every party to a case is entitled to be confronted by the witnesses, and should be privileged to do so at the time the depositions are made, or before the court."

Form 12.

NOTICE TO TAKE DEPOSITIONS.

vs.

To———(Party of record)

Dear———:

Please take notice that depositions in the above case will be taken before Elder ——— at the ——— in the city of ——— on the ——— day of ——— A.D., 19——, beginning at the hour of ——— a.m. (or p.m.). Said depositions to be used on the part of the ———. At which time you may be present to cross-examine.

Respectfully yours,

Copy of the above paper served on _____ by _____
(state manner of service)
This _____ day of _____ 19____.

(state office, if any)

Form 13.

CAPTION AND MINUTES OF DEPOSITIONS.

Before _____

vs.

In accordance with the attached Notice to Take Depositions in the above case, witnesses were produced and examined on the _____ day of _____ A.D., _____, between the hours of _____ and _____ of that day, at _____, before Elders acting as a Court of Inquiry for taking of depositions in the above case to be used in said case before _____ on the part of _____.

There were present, of this Court:

For the Complainant:

For the Defendant:

The session was opened with prayer by _____. The Court was then organized by the selection of _____ to act as Clerk.

Thereupon the following witnesses were examined:

Clerk

Form 14.

CERTIFICATE TO DEPOSITIONS.

vs.

We do hereby certify that in accordance with the attached notice depositions were taken in the above case at _____ between the hours of _____ and _____ at _____ at which time and place the following named witnesses were produced and examined:

The examination of witnesses not being completed at that time the Court adjourned to _____ between the hours of _____ and _____
(date)

_____, at the same place, whereupon the following named witnesses were produced and examined:

The depositions of each of the above witnesses was reduced to writing, read over to him and signed by said witness. There are herewith returned all of said original signed depositions, with record of minutes and all exhibits and documents produced in taking said depositions. And we do hereby certify to the above that the inclosed papers are a correct and true record of all our proceedings.

Information as to how the minutes of an Elders' Court may be intelligently kept is found in the following paragraph,

Paragraph 9:—"The court shall keep a full and complete memoranda of its proceedings, and while an oversight or omission to take note of minor matters, such as engaging in prayer or the time of adjournment, would not be a fatal error, yet oftentimes a number of these omissions would help to invalidate to some extent the correctness of the procedure of the Court.

(See form 8 Court Procedure)

The functions of an Elders' Court are as follows:

Rules of Order, Sec. 156:—"The functions of a Court of Elders being those of a commission of inquiry, it follows that when it has heard the allegations and the evidence, its only duty is to decide as to the truth or falsity of the matters inquired into, the guilt or innocence of the member accused, and report the result of its inquiry to the authority appointing.

MAY NOT PASS SENTENCE OR DEFINE JUDGMENT.

The Court is not to pass the final sentence of acquittal or condemnation upon the one under trial; nor if it finds the accused to be guilty, to state definitely what shall be the punishment inflicted; except in cases where the accused is proven guilty of adultery, and the trial is for the second offence, the penalty for which is expulsion, as provided in the law itself. The language of the law is, 'And the elders shall lay the

case before the church, and the church shall lift up their hands against him or her.'”

MAY SUGGEST PUNISHMENT OR MERCY.

The Court, in other cases, may recommend to acquit, to exercise mercy, or suggest what in its judgment should be adequate punishment for the crime committed; upon this suggestion or recommendation, the church may act.”

THE FINDINGS OF THE COURT SHALL BE CONFIRMED.

The clause herein that relates to the action of the church on receiving the report of a court shall be construed to mean that the finding of the court shall be affirmed.

SEPARATE VOTES SHALL BE TAKEN ON THE FINDINGS AND THE RECOMMENDATIONS OF THE COURT.

But should such court recommend a penalty, the vote to affirm the findings, and the vote to adopt the recommendations, shall be taken separately, and that upon the penalty shall be taken upon both the affirmative and negative side.

BRANCHES OR CONFERENCES HAVE NO AUTHORITY TO HEAR EVIDENCE, AS SUCH HEARING IS CONFINED TO THE COURT.

There being no authority or right for a branch or conference to hear the evidence on complaint, neither to judge the guilt or innocence of a party, except through the appointment of a court, the verdict of the Elders' Court should be sustained when presented.

The Court may make out its decision according to the following form:

Form 9.

DECISION OF ELDERS' COURT.

vs.

In the above case, after careful consideration of all the evidence produced, we find the facts to be:

The court finds as follows:

1-Count, 1 of Complaint

Count, 2 of Complaint

Etc., etc.

Count 1 of Cross Complaint

Etc., etc.

And our recommendation is

A certificate to decision and record is given in connection therewith, in the following form:

Form 10.

CERTIFICATE OF DECISION AND RECORD.

vs.

Elder_____

President of_____

Dear Brother:

This is to certify that the attached are all the papers in the above case, that we have examined the same, that it is a full and complete record, that all originals are so marked, and those marked "copy" are fair and true copies.

A REHEARING OF A CASE MAY BE HAD ON THE DISCOVERY OF FRAUD
AND NEW EVIDENCE MAY BE PRODUCED.

Rules of Order, Section 158:6:—"A new trial or a re-hearing of a case may be had by any defendant, or by either party to the action if the same is between two members, upon the discovery of fraud or new evidence, the existence of which was not known to the party suffering thereby, nor the court at the time of the trial. Application for a new trial or a re-hearing upon these grounds must be accompanied by a statement of the character of the fraud or evidence, and the same set forth clearly before the court or the officer appointing the court, or his successor, who shall then proceed to the examination of the case as at the first, he being satis-

hed that the evidence relied upon is new and sufficient to justify such procedure."

A DEMAND FOR REHEARING OR A NEW TRIAL MUST BE MADE AT THE TIME THE COURT RENDERS ITS DECISION OR WITHIN SIXTY DAYS.

Gen. Con. Res. 608:13:—"In case that any party is dissatisfied with the decision of the court, he may move for new trial or re-hearing of the case at the time, and if the motion is overruled by the court, give notice of appeal at the time or within sixty days. If notice of such appeal from the decision is given at the time it should appear as part of the record in the case."

Form 15.

MOTION FOR NEW TRIAL.

vs.

Elder_____

President of_____

Dear Brother:

In the above entitled case I respectfully ask a new trial and that a proper Elders' Court be appointed to rehear this case, for the following reasons:

And because of said facts above set forth, justice was not done in said case For which reasons I most urgently and respectfully request a new trial or rehearing.

Sincerely yours,

For notice of appeal to Bishops' Court, make use of the following form:

Form 16.

NOTICE OF APPEAL TO BISHOP'S COURT.

vs.

_____:

Please take notice that I appeal from the findings of the Elders' Court in the above case to the Bishop's Court.

I therefore respectfully request that all papers, pleadings, depositions, exhibits, and documents in said case be forwarded to Bishop _____, at the earliest time practicable.

Appeals from Elders' Courts are taken direct to the Bishops' Courts; but where outside of the jurisdiction of stake or district Bishops they may be made direct to the Presiding Bishop.

Paragraph 14:—"Appeals from Elders' Courts are taken direct to the Bishops' Courts within the district or stake wherein the case is tried, if there is such existing Bishops' Court. In case there should not be a Bishops' Court within the district or stake to which an appeal can be had, appeals may be taken to the Bishop's Court of the church."

The law of the Lord provides for such appellate Court.

Doc. and Cov. 104:32, 33:—"And also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the law, by the assistance of his counsellors, whom he has chosen, or will choose from among the elders of the church.

Other Bishops act as judges in the districts or stakes in which they are appointed.

Doc. and Cov. 104:33:—"Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a Stake of Zion or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other Bishops or judges in Zion, or elsewhere; and inasmuch as there are other Bishops appointed they shall act in the same office."

Where it is necessary to appeal to a Bishop's Court, the party making the appeal should use the following form:

APPEAL FROM ELDERS' COURT TO BISHOP'S COURT.

vs.

Bishop, _____

Dear Brother :

In the above entitled case in which I was the _____ of record I have appealed from the findings of the Elders' Court, for the following reasons:

Wherefore I do respectfully ask of you a rehearing of said case and that the judgment therein may be reversed and corrected.

If it should be found that any member or all of the Bishop's Court of any stake or district are interested in the case or related to the parties in the case to be heard on appeal, appeal shall be made to the Court of the presiding Bishop.

Paragraph 14:—"In case an appeal is taken to the Bishop's Court in any district or Stake, and it is found that by reason of any direct interest or relationship of the parties that such Bishop's Court should not hear the case, such case should be taken direct to the Presiding Bishop's Court."

Bishops' Court Findings.—A copy of the same should be given to presidents of Branches or officer in charge, and to the defendant in the case.

Paragraph 17:—"When the Court has heard the case as provided in the preceding rule, it is proper that it should at once make up its findings, and hand these to the president of the branch or officer in charge, and also to present a copy of the findings to the defendant in the case."

Procedure upon Appeal.

Paragraph 21:—"When a case is properly filed and tried in the appellate court, and a decision had thereon, either con-

firming or reversing the decision of the court below, it is proper for such appellate court to return its findings and decision to the president of the branch or other body from which the appeal was taken. Upon receipt of this decision of the appellate court, the president of such body must bring the same before the members in a duly authorised business meeting for the approval of the same, and it is the duty of the members to approve the findings of the appellate court as promptly as they approved the findings of the lower court.

Should an appeal be made from the decision of the Bishops' Court, all papers connected with the case must be sent to the High Council.

Paragraph 21:—"In case a further appeal is desired by either of the parties in the suit, it is proper for the appellate court to forward all papers and a record of the proceedings in that court, to the higher tribunal, in like manner as is provided for appeals from the Elders' to the Bishops' Courts."

(See Form 18 Court Procedure)

If the defendant is not satisfied with the decision of the appellate court, he may appeal to the High Council as provided by the Lord.

Doc. and Cov. 99:1—"The High Council was appointed by revelation for the purpose of settling important difficulties that might arise in the church; which could not be settled by the Church, or by the Bishops' Council, to the satisfaction of the parties."

Doc. and Cov. 104:35—"Again, verily I say unto you, the most important business of the church, inasmuch as there is not satisfaction upon the decision of the bishops or judges, it shall be handed over and carried up to the Council of the Church, before the presidency of the High Priesthood; and the presidency of the Council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood and his counsellors shall have power to decide upon testimony according to the laws of the church.

The decision of the above council is final, and from it there can be no appeal.

Sec. 104:35:—"And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters."

We add the following form for appeals to this High Council:

Form 20.

APPEAL TO HIGH COUNCIL.

vs.

To the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints,

Dear Brethren:

I desire to appeal from the decision of the Bishop's Court in the above case and ask a rehearing before the High Council for the following reasons:

For which reason I believe this is such a case as should be considered by the High Council, and respectfully ask that you grant me such hearing and appeal.

(Prior to this Notice of Appeal, Form 19 Court Procedure, should be sent to the Bishop).

The following is the form of subpoena before the High Council:

Form 21.

SUBPHOENA BEFORE HIGH COUNCIL.

vs

To _____,

Dear Brother:

Please take notice that the above case comes up for hearing at the next sitting of the High Council, beginning on the _____ day of

_____ A.D. _____, beginning at the hour of _____ —.m. at _____ at which time and place we shall expect you to attend and testify to the truth in said case, as thus it becomes all good Latter Day Saints to do. A failure to appear will render you liable for unchristianlike conduct. (Sec. 153, Rules of Order and Debate.)

Your brother in Christ,

Secretary of First Presidency

Individuals who have had the advantage of the various church and appellant courts, and who have been found guilty by said courts, the Lord directs that the "church shall lift up their hands against him or her

LAWS GOVERNING THE HIGH COUNCIL.

1st—In case of the minority being absent the majority have the right to appoint others in their place.

Doc. and Cov. Sec. 99:4:—"Voted: that the high council cannot have power to act without seven of the above-named counsellors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of the absent counsellors."

2nd—In case of vacancy by death or transgression the Presidency shall nominate the successors, such nomination to be sanctioned by a Grand Council of High Priests.

Doc. and Cov. Sec. 99:5:—"Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named counsellors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church."

3rd—To cast lots to ascertain who shall speak first.

Doc. and Cov. Sec. 99:7:—"Whenever a high council of

the Church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number 1, and so on in succession to number 12."

4th—The number of speakers to be decided by the importance of the case.

Doc. and Cov. Sec. 99:8:—"Whenever this council convenes to act upon any case, the twelve counsellors shall consider whether it is a difficult one or not; if it is not, two only of the counsellors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak."

5th—The accused has the right to one-half of the Council.

Doc. and Cov. Sec. 99:8:—" . . . The accused, in all cases, has a right to one-half of the council, to prevent insult or injustice: and the counsellors appointed to speak before the council are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice."

6th—Councillors who draw even numbers defend the accused.

Doc. and Cov. Sec. 99:9:—" . . . The counsellors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult or injustice."

7th—Both the accused and accuser have the privilege of speaking for themselves.

Doc. and Cov. Sec. 99:9:—"In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard, and the counsellors who are appointed to speak on the case have finished their remarks."

8th—The President renders the decision, to be confirmed by the Council.

Doc. and Cov. Sec. 99:9:—" . . . After the evidences are heard, the counsellors, accuser, and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve counsellors to sanction the same by their vote."

9th—In the event of the discovery of error the case to be re-heard.

Doc. and Cov. Sec. 99:9:—" . . . But should the remaining counsellors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president. they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same "

10th—In case of obscurity touching doctrine the President may inquire of the Lord.

Doc. and Cov. Sec. 99:10:—" In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may enquire and obtain the mind of the Lord by revelation."

11th—No appeal from the decision of this Council.

Doc. and Cov. Sec. 104:35:—" Again, verily I say unto you, the most important business of the church and the most difficult cases of the church, inasinch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be

had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters."

12th—This Council only to try cases wherein satisfaction had not been obtained from the Church (i.e., Elders' Court) and the Bishop's Council.

Doc. and Cov. Sec. 99:1:—" . . . This high council was appointed by revelation for the purpose of settling important differences, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."

Sec. 104:35:—"Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood."

13th—No one in the Church exempt from this Council.

Doc. and Cov. Sec. 104:36:—"There is not any person belonging to the church, who is exempt from this council of the church."

14th—Can act in an advisory manner in conjunction with the Bishop.

Doc. and Cov. Sec. 42:10:—" . . . Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and the building of houses of worship, &c."

Sec. 122:6:—"And further the spirit saith unto you, that 'with the Lord one day is as a thousand years, and a thousand years as a day'; therefore, the law given to the church is section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given to-day; and the bishop and his counsellors, and the high council, and

the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation; nevertheless, that portion of the commandment which made it the duty of the high council to assist in looking after the poor and needy of the church was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might do so in an advisory manner, and in such a way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the new Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction of the Lord by revelation. The high council could not in justice dictate to the bishop in direction in any of these matters and then try and condemn and punish him if he did not obey."

15th—The High Council can authorise ordinations.

Doc. and Cov. Sec. 17:17:—"Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest, is to be ordained by the direction of a high council, or general conference."

Sec. 120:2:—" . . . Or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law."

16th—High Priests from a High Council of Stakes of Zion.

Doc. and Cov. Sec. 107:42:—"And again, I give unto you Don. C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad."

Sec. 104:14, 15:—"The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the travelling high council.

"The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion."

Sec. 125:10:—"My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organising them after the pattern which is found in the law; a presiding high priest with counsellors, a high council, and a bishop and his counsellors."

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